

THE PACIFIC

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Volume LII.

SAN FRANCISCO, MARCH 6, 1902.

Number 10.

Only God Is Great.

A CERTAIN Pasha, dead these thousand years,
Once from his harem fled in sudden tears,

And had this sentence on the city's gate
Deeply engraven, "Only God is great."

So those four words above the city's noise
Hung like the accents of an angel's voice,

And evermore, from the high barbican,
Saluted each returning caravan.

Lost is that city's glory. Every gust
Lifts, with crisp leaves, the unknown pasha's dust.

And all is ruin—save one wrinkled gate
Whereon is written, "Only God is great."

—Aldrich.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, March 6, 1902.

Retribution Follows Wrong.

"It is the law of life that retribution
Shall follow wrong;
It never fails, although the execution
May tarry long."

Liberty's Torch Extinguished.

Not long after the establishment of the republic of France a movement was inaugurated in that country for the presentation to the United States of some memorial that would stand as a testimony of the fraternal relations between the two countries. As a result of this movement the Bartholdi statue of "Liberty Enlightening the World" was fashioned, and in 1886 it was unveiled on Bedloe Island, in New York Harbor. It is said to be the largest statue ever made, the height from the base to the torch being a little more than one hundred and fifty feet. From the foundation of the pedestal to the torch it is three hundred and five and a half feet. The figure of Liberty weighs 450,000 pounds. Forty persons can stand in the head; and the torch, stretching up into the air more than three hundred feet from the base of the statue, is large enough to hold twelve persons. When the statue was unveiled in 1886 the Hon. Chauncey M. Depew said: "We dedicate this statue to the friendship of nations and the peace of the world. The spirit of liberty embraces all races in common brotherhood, it voices in all languages the same needs and aspirations. The full power of its expansion and progressive influence cannot be reached until wars cease, armies are disbanded, and international disputes are settled by lawful tribunals and the principles of justice. Then the people of every nation, secure from invasion and free from the burden and menace of great armaments, can calmly and dispassionately promote their own happiness and prosperity."

President Cleveland spoke of Liberty having her altar here in America, declared that her fires would ever be kept alive by willing votaries, and that her light would gleam as a beacon to the people of other countries, penetrating the darkness of man's oppression until it should, indeed, enlighten the world.

The French Minister said that the statue symbolized a principle, and not only recalled a glorious past, but spread its light most promisingly over the future; that

it meant, in brief, "the extinction of bloody struggles and the union of all people through the study of science, the respect of law, and sympathy for the weak." And that no one would look on the glorious emblem without perceiving its moral greatness, nor without greeting it with thankfulness.

The applause which from time to time greeted these and similar sentiments was loud and long-continued. But, alas! the torch is to flame no longer. The statue will stand; but the great torch will no longer send its light out suggestively over the harbor. It would cost \$5,000 a year to keep the torch burning properly in Liberty's uplifted arm, and the legislative bodies to which appeal has been made have refused appropriations. No one without thorough knowledge of all the circumstances leading to the order to extinguish, on the second of this month, the light in the uplifted arm of the statue of Liberty, should presume to criticise that action. But the quenching of the light is suggestive; and in view of all the occurrences and signs of the times the question naturally arises, Is it ominous? Is liberty, American liberty, to enlighten the world? Is it really enlightening the world now? Will it enlighten the world in the future? Certainly, these are proper and pertinent questions. It can hardly be claimed that we as a nation are enlightening the world when there is shown so great a lack of reverence for law as has been shown here during the last few years. In different parts of the country, where the labor unions have been conducting strikes, the right of individuals outside of the unions to work for whomsoever they pleased and for whatsoever wage they might agree upon has been contested, even to the destruction both of property and life. Reverence for law is an essential condition of social well-being and social progress, and it is impossible for us as a nation to enlighten the world so long as there is in our midst a powerful element ready, on slight provocation, to disregard it. It is often said that the violence which accompanies strikes is on the part of persons outside the labor organizations conducting the strikes, or that the unions are not responsible, if as a body they discourage violence, for what individual members may do. But it is always observable in these cases that the labor unions make no effort to prevent violence, except the passage of some resolution con-

demning it; nor do they attempt, when the law has been thus broken, to search out and punish the offenders. Whoever heard of a labor union, when there was a scarcity of policemen to keep order, sending out any of its idle members to help keep the peace? Such action as this would be far more effectual than any condemnatory declaration. It is as Professor Ely, the noted political economist, said recently: "When, however, we make all concessions along this line, it surely cannot be denied that the phenomena which in one way and another have attended strikes in the past few years show somewhere in society a lack of respect for law and order and a readiness to accomplish ends by means of violence." Yes, that lack is there; and it is there to such an extent that in every strike men whose rights the law ought to protect are greatly damaged; and it is all to the advantage and profit of those with whom they are contending. When our labor unions discountenance in most emphatic manner such infractions of law, we shall be more in harmony with what the Bartholdi statue symbolizes.

We shall also be better able to enlighten the world when we erase from our national escutcheon the dark blot made there by more than a hundred lynchings every year for the last two or three decades. There will be also a little more enlightenment for the American nation to cast athwart the waters when anarchism is no longer found within our borders. Liberty's torch will burn more brightly also when we have solved our race problem in the South and when the negro has everywhere throughout the land equal rights with the white man—rights set forth in the Declaration of Independence, established on the bloody battlefield, and guaranteed by the Constitution. That torch will blaze more splendidly and throw also a more far-reaching light when the nation is ready to act on the recent declaration of our Secretary of State, that the Golden Rule is a principle of international law and must govern us in all our dealings with the other nations of the world.

The American people must give careful, earnest consideration to these things or the torch of liberty will some time be extinguished in this land. Said John Ruskin, some years ago in England: "Since the first dominion of men was asserted over the ocean three empires of mark beyond all others have been set upon its sands: the thrones of Tyre, of Venice, of England. Of the first of these great powers only the memory remains; of the second, the ruin; the third, which inherits their greatness, if it forget their examples, may be led through prouder eminence to less pitied destruction."

In these quoted words of Ruskin to England there is a needed warning to the United States. With great flaws and vices among us, we need to be less boastful as to our achievements, less confident of a glorious destiny; we need to hearken more earnestly to the voices of history and conscience and present experience, which speak ever in the eternal accents of the moral law. For God has said that he will overturn and overturn until He shall come whose right it is.

The Small College.

In a northern Ohio county, about seventy-five miles from the flourishing city of Cleveland, is located one of the denominational colleges from which have gone out during the last three decades some of those influences which are making today for the best things in civilization in our own and other lands. Standing in the centre of one of the best agricultural regions in the great State of Ohio, not far from some of the most important manufacturing cities of that busy, prosperous State, it has appealed to the sons and daughters of the farmers and others in ordinary circumstances in life, and by the training of these for the work of life has made itself a great moral force throughout the State, the nation and the world. Since its establishment, about thirty years ago, three hundred and eleven graduates have entered distinctively religious work; two hundred and seven of whom are in the homeland ministry of the denomination with which the college is connected; forty-three of whom are missionaries, the remainder being in the ministry of other denominations and in religious work not included in that of the gospel ministry. Last year ninety-seven per cent of the students in the collegiate and preparatory departments were professing Christians. Their church affiliations were as follows: Methodist, 55; Lutheran, 18; Episcopal, 12; Baptist, 11; United Presbyterian, 9; Reformed, 8; Christian, 6; Mennonite, 2; Evangelical, 1; Church of God, 1; Presbyterian, 245.

This educational institution is located at Wooster, a little city of about eight thousand population in north-eastern Ohio. It is a Presbyterian college chartered as "Wooster University"; and such are its reputation and rank that students leaving there at the close of the sophomore year "have entered the Junior year at Princeton without condition, and upon graduation have taken fellowships awarded only to the worthiest." Three months ago the principal building was destroyed by fire, entailing a loss of \$190,000, after deducting the insurance. Andrew Carnegie, who was acquainted with the good work done by the college, was persuaded to come to its aid, and offered to donate \$100,000 provided \$150,000 additional were subscribed. In order to secure this it was necessary that the people of Wooster and vicinity raise many thousands of dollars, and nobly did they respond to the undertaking. Farmers brought in and donated loads of wheat and other farm products, and all in all the value of the institution to that region of country was strongly emphasized. The needed amount was secured and an institution of splendid and far-reaching influence was saved to the great commonwealth of Ohio, the nation, and the world.

The list of students, as we have given it, in the collegiate departments for 1901, will indicate to the reader that "Wooster University" ranks as one of the small colleges of this country. However, its graduating classes during the last four years have ranged in their number from 42 to 52, and those who have gone out from

its walls during the last quarter of a century are occupying influential positions all around the world.

Herein The Pacific sets forth again the importance and value of the small college—the denominational college. Fortunate the land which has them dotting its hills and valleys.

"The riches of the commonwealth
Are free, strong minds, and hearts of health;
And more to her than gold or grain
The cunning hand and cultured brain;
"Nor heeds the skeptics' puny hands
While near her school the church-spire stands,
Nor fear the blinded bigots' rule
While near the church-spire stands the school."

On the Pacific Coast there are three small colleges in which the readers of this paper are, or should be, especially interested. They are "Pacific University," at Forest Grove, Oregon; Whitman at Walla Walla, Washington; and Pomona at Claremont, California. It has been shown at different times how these educational institutions have been shaping thought and life on this coast, and far more widely. A few months ago we had an editorial on "The Small College and the Large." Soon after Dr. George A. Gates came to Claremont as President of Pomona a copy of the paper containing that editorial was sent him. We quote as follows from a letter acknowledging the receipt of the same: "That is a very useful editorial. It is absolutely true. The more experience I have, the more confident I am that the small college can do, if it will, when it is at its best, a work which the great universities cannot even attempt to do, much less succeed in doing. This, as you say, is not any reflection upon the great institutions, which have their distinctive place and work." Dr. Gates says further that the leading professor of chemistry in one of the greatest universities of the East said recently that the university with which he was connected could not begin to do for freshmen in chemistry what Grinnell is able to do for them.

The present writer was talking not long ago with an experienced superintendent of schools, one who was a few years ago superintendent of instruction in another State; and had from that educator the opinion that the small colleges throughout the land are doing today, in all the essentials of a general education, a better work than the universities are doing. It was said that the major study system in our great universities made it possible for students to slip through without much general training, and that in many instances specialists, rather than broad scholars, were turned out. There are many things tending to show that the young man who lays foundations in a small college and finishes in the university will be best fitted for the highest success in life.

As Pacific Coast Congregationalists we need for various reasons to foster the colleges herein named. The college is needed here, as well as the university; and for a large number of our young men and young women the college is all that is needed. Whitman, Pacific and Pomona—they have been founded to furnish

for the young men and young women of their respective localities those educational advantages which could not otherwise come to them; and as the years go on they will have an ever-widening influence. Let these loads of grain and other farm products, donated to Wooster, and all other gifts of whatever kind, stand as a suggestive lesson to our people in Washington, in Oregon, and in California. Let us foster Whitman and Pacific and Pomona, so as to make them now and ever strong centers for that moral, and Christian, and intellectual training which we well know is a constituent part of an enduring civilization.

Notes.

The Washington number of The Pacific will be published next week.

The Statistical Secretary has forwarded the annual tables of statistics to the office of the Year Book at Boston. The showing for the year is not an encouraging one, the net gain in membership for the whole State being only 164, all of which is from Southern California. The total membership on January 1st, of the 216 churches of the State, is 18,555. The Secretary will give details later.

The Plymouth Herald of Seattle, in a recent article concerning the Pacific Coast Congregational Congress, says: "It will be a great thing for our church and our city that this congress is to come here. It means that our Pacific Coast Congregationalism is to be emphasized, and that its characteristics are to be recognized and developed. It will certainly result in stimulating the work and in broadening its plans. Other interests of this country are being thus promoted constantly. National and international expositions are thought to be greatly profitable to the people in general, though they may be financial failures. This latter fact does not seem to discourage further experiment. Paris inspires Buffalo, and Buffalo spurs on St. Louis. As in national things, so then in spiritual things. The children of light have no business to be behind the children of this world in enterprise. Great spiritual gatherings mean great spiritual uplift."

Many of the readers of The Pacific remember the Rev. E. C. Oakley, who had pastorates some years ago in Tacoma, Washington, Oakland and San Bernardino, California. Mr. Oakley has been editor of the Plymouth Weekly, Michigan's Congregational church paper, for several months. In a recent issue he notes as follows the discussion on the Chinese exclusion question: "The Pacific Coast people are quite exercised at present over the Chinese question. The Congregational forces are somewhat divided. The Rev. William Rader, pastor of the Third church of San Francisco and a leading preacher of the Coast, favors exclusion, and has some pretty strong words to say in favor of his position. Rev. Jee Gam, a Chinese Congregational preacher, favors admission and ably defends his theory. But The Pacific, the Congregational paper, and many of our pastors, are desirous of a limitation, not a prohibition, of all immigration, European as well as Asiatic. The San Francisco Labor Unions are dead-set against any admission of the Chinese into this country; but their attitude seems to be taken largely as the result of a rank race-prejudice. We hope the moderate and Christian position of The Pacific will obtain."

Ideals as Helps and Hindrances.

[A sermon by Rev. H. Melville Tenney given at San Jose, January 5, 1902.]

"Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccle. v: 5.

A vow is the result of a vision. A new consciousness of weakness to be overcome, or better still, a new consciousness of possible attainment dawns and the vow follows. We are in the period of such visions. The prophesied shower of meteors sometimes fails, but the shower of resolutions at this season is never wanting, and, alas, too frequently they are as evanescent as the meteors themselves—a flash, a trail of light and then the darkness again.

It was such an experience that suggested to the Old Testament pessimist the words of the text. His statement is true, but it is nevertheless a snare. It is *better* not to vow than to vow and not pay, but it is *best* to vow and to pay. "The better is forever the enemy of the best." The new ideals that throne our minds and demand vows of fulfillment will be either helps or hindrances. If they crystallize into purposes that are practical and that push us on to deeds and habits, they will be invaluable aids to better living.

Ideals are surely hindrances when they flatter us into the conceit that there is virtue in simply entertaining them and longing for their fulfillment.

To esteem the capacity for noble ideals a substitute for the performance of duty is a subtle temptation that besets us all. Is it not better "to dream noble things all the day long," even though you do them not, than not to dream them? Is it not an evidence of a higher moral nature to feel the desire for progress, even though no effort is made to attain it, than to be insensate to its appeals? If feeling be the inseparable condition of action, is it not better to feel, even without action, than not to feel? Thus we are tempted to credit ourselves with the beginnings of virtue if we only behold the "vision splendid," and to revel in emotional moods until our strength for the doing of prosaic duty is exhausted. The poets sometimes tempt us here by their undue exaltation of feeling. Lowell's "Longing" closes with these words:

"Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons;
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought
Howe're we fail in action."

To be good in thought, if we strive to realize our thought, is not only a slight good, but the beginning of all goodness, but to be "simply good in thought" is to weaken if not destroy the normal relation between thought and action. When Browning sings: "'Tis not what a man does which exalts him, but what he would do," does he not risk an interpretation which would leave us satisfied with longing? Zoroaster teaches us better when he says, "Taking the first footstep with a good thought, the second with a good word, and the third with a good deed, I entered Paradise," and the Scriptures teach us best of all when they affirm, "That to him therefore that knoweth to do good and doeth it not to him it is sin."

Ideals are certainly hindrances when they are so far above our power of realization that they paralyze effort instead of inspiring it. It is possible to be "blinded by the very excess of light." In our attempts to "hitch our wagon to a star" we may become so discouraged that we may fail to hitch it to anything. We need to

see not only the glory of the far-off mountain-top, but a possible way thither before we begin to climb. The visions that demand wings when we only possess feet are mockeries that only distress and discourage.

The preaching which forever urges people to exalted goodness, but fails to set forth something practical for which to be good, is little better than wasted breath. Consecration to an ideal so exalted that we can only see the trend of its magnificent proportions demands the use of emotions that might have prompted many a humble but practical deed.

The habitable house in a work-a-day world is better far than the dream castle in Spain that we can never enter. "A good deed in a gambling hell is better than a good resolution in Westminster Abbey."

The exalted ideals which we form of other's characters frequently become hindrances and snares. It is a fair question whether more harm is done by the pessimistic attitude which distrusts everybody until they are found to be true, or the optimistic spirit which trusts everybody until they are found to be false. We should probably decide in favor of the latter, but we cannot live long in the world without discovering that our idealizations of men are subject to serious discounts in actual experience. If we have staked our faith upon the realization of our ideals, how often our faith is sacrificed. The method of Christ put no overestimate upon the actual condition of any man. To his vision the possibilities were glorious, but the present reality demanded the greatest salvation which God himself could offer. And his method planned for the long period of the struggle upward, for many a fall and many a forgiveness, until even the "seventy times seven" may cease to be hyperbole and the divine goodness be not exhausted. Is not this the true method for us? Idealize the possibilities of your husband, your wife, your child, your neighbor and friend, but be sane enough to discover many elements of "the common clay" in their composition without losing your faith. "Hope on and hope ever," but in the meantime be patient with their faults and foibles, and be brave to endure even their more serious failures. Christ saw the end of his work and was satisfied, but it was through the long vista of the "travail of his soul" that he beheld the consummation he sought. It is by this principle that we are to judge even the Church of Christ. The ideals of many keep them out of its fellowship. They consciously have not attained and they are quite sure many of its members are below the standard they have raised. The quality of the material must always be an important factor when even God undertakes a structure. "Every growing thing grows according to the soil that it falls into, and the seed of the word is no exception." Christianity must say with Shakespeare—

"My nature is subdued
To what it works in, like the dyer's hand."

Judge the church, then, not entirely by your ideal of the power that is in Christ, but by your knowledge of the weakness that is in man. "Who made you?" asks one of George McDonald's characters, and the answer came, "No one made me, but God is making me." So the church may answer its critics, and so the world must judge if it pronounce righteous judgment.

But while it is true that in these ways ideals may be hindrances to some, on the other hand it is sure that ideals are essential factors in all noble lives. "We are haunted by an ideal life," said Phillips Brooks, "because we have within us the beginnings and possibilities of it." Aspiration is forever the highest incentive to action.

The first requisite for any improvement in life or conduct is a vision of what we are in contrast with what we may be. We should be realists in our judgments of what we are, and idealists in our hopes of what we may be. Let no rosy glow of self-pity transfigure the ugly facts of present failure and sin. There can be no permanent reform except upon the basis of truth. But remember this is but a part of the picture. Lift thine eyes and behold the man thou mayest be, and as the vision inspires yearning desire you will breathe the prayer—

"Ah, ah! for a man to arise in me
That the man I am may cease to be!"

The leaderships that have transformed the world have their beginnings in the ideals that haunt great men. The divine desire is communicated to sympathetic souls. The heart of the Eternal, with its infinite yearnings, makes some finite heart throb with its longings, and eyes are opened to see the "vision of the world and all the wonder that may be," and the great reform begins. The hope of all future progress lies in the capacity of "young men to see visions and of old men to dream dreams." Woe betide us when commercialism shall have deadened and destroyed our capacity to aspire, when the spirit of poetry exists no longer and the songs that stir men's hearts have ceased! "When America becomes the victim of her own prosperity, and is so blinded by the very brightness of her real possessions that she cannot see her ideal interests," when mammonism, or dilettanteism, or self-indulgence dominates the masses, then will come to pass the saying that is written—"When there is no vision the people perish." But ideals are not only the incentives to all progress; they are the means of transfiguring the toil and drudgery by which they are attained.

"Still through our paltry stir and strife
Glow down the wished ideal."

And it irradiates the way by which we climb. The round of trivial care may thus be lifted to the plane of noblest service. These tiresome steps, this dusty way, lead to a mountain summit, and as we lift our eyes we seem to catch a gleam of the glory that, ere long, will burst upon our vision. These hours of weary practice at finger exercises, at running of scales, lead to the mastery of a noble instrument and the power to render the great music of the ages. These painful struggles against habit and disposition, the temptations of the flesh and the world, lead to self-mastery, the growth into the stature of a full man, the day of power. These efforts for another's good, pains-taking, extended over long years of waiting; these contributions of service day by day, and year by year, to the cause we have espoused, will give us "property rights" in immortal souls, and the capacity for unspeakable joy in the final triumph.

"Keep the end in view." Let it be the "pillar of cloud by day and of fire by night," and lo, and behold, there is light on all the way, and "the spiritual, unbidden and unconscious grows up through the common," and glorifies it.

But the ideal that has this inexhaustible power to bless and inspire must be more than a creation of the mind or a dream begotten of our desire. It cannot be a true ideal to us unless somewhere and at some time it has been or may become a reality. In other words our aspirations are not self begotten. They are the responses of our souls to the Divine One who gave us being. Our visions are glimpses of what God would have us be and do. The divine thought is their source; the divine desire projects them into our hearts. Nay, more! They are not only the divine thought, but the divine thought

has become a divine word, and that word has been incarnated that we might see it and know it and enter into the glorious hope which it brings to man.

The ideal that haunts the ages, that glows down upon us in our moments of deepest consciousness, that follows and beckons to us when we go into the dark caves of the world's temptation; the ideal that wrestles with us and forbids us peace when we sink to the lower levels of life, is a reality—the blessed Son of Man who has gone into the silence of the spiritual world, but who is present with us all the days to win us to himself and bestow upon us his life.

This is the supreme truth for us at this moment and at all moments; God's ideal for humanity has been realized in humanity, and he is in the world today to re-realize that ideal in every son of man who will receive him. In his life, recorded in the gospels and revealed to us in his teachings, we have the pattern; in his spiritual personality, unseen but present and waiting to inspire the spirit of every man, we have the power. So this ideal becomes at once the noblest and the most practical the world has ever known. It is in him alone that—

"So close is glory to our dust,
So near to God is man;
When duty whispers low, thou must,
The youth replies, I can."

I commend him to you, the ideal of the ages, "the Light that lighteth every man that cometh into the world," the hope of nobility and glory to the individual soul. And this is the vow I would have you make at the opening of the new year and sacredly pay through all its days and hours:

"If Jesus Christ be man,
And only a man, I say
That of all mankind I cleave to Him,
And will cleave to Him always."

"If Jesus Christ be God,
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea and the air."

"An Explanation of Rank."

To the Editor of the Pacific: The editorial with the above title in a recent number of the Pacific was very suggestive and contained reminders which are worthy of consideration by all who have at heart the coming of the kingdom of God in this region. In the partial explanation of the "rank" of the largest church in the group of our city of Oakland, some things are said which ought to receive more than a passing thought. Certainly, no one would fail to rejoice in the good work accomplished by the able and devoted pastors, and the people of the church to which that editorial was chiefly related. Doubtless, the whole city, not to speak of a wider constituency, is under obligation to the great activities and aggressiveness of this body of Christians. But in making this partial explanation of its "rank," or size, compared with other churches in our country, it is said that "it owes it in part to the disposition of people on the Pacific Coast to identify themselves with the central or most flourishing church in the city in which they reside." Here is matter for serious reflection.

First, as to the "disposition." As far as this "disposition" relates to Christian people, why should it be different upon the Pacific Coast from other localities? Are duty and obligation and privilege in any sense matters of latitude or longitude or climate? Ought not a person to be just as unselfish in seeking the church he will attend, and in which he will render his service, as in any other choice, wherever he may live? Are there

any personal reasons or preferences in our church affiliations which ought to influence us so much as the higher motives of giving our presence and our talents and our money where they are most needed, and so can do the most good, not only for a particular church, but for the Christian church as a whole in the community where we live? Are these lower incentives, mentioned in this editorial, the inspiration of numbers, the desire to be "in the swim," or even "the influence of high-class sacred music," ever properly the determining motives to actuate a Christian in selecting the church where he can make the most of himself for his Master, who emptied himself, taking the form of a bond-servant, and who, though he was rich, yet for our sakes became poor that we through his poverty might become rich? In the summing up of our work, in the day when Jesus comes with his reward with him "to render to each man according to his work," will not our Lord hold us to this unselfish reason for our church connections as well as to any other responsibility? It appears to me that the implications of this editorial ought to lead us to make very careful inquiry of ourselves whether our "disposition" in this matter is of the kind which will bear the Master's approval.

Then as to the practical effect of this "disposition." The editorial to which this communication refers mentions Hartford, Conn., as a city where the Christian work of the Congregationalists is not under the influence or subject to the consequences of the "disposition" to attend church at the central or most flourishing points. This is a good example. In that city where we have been for many years four Congregational churches are upon the same street. They are so near each other that ten or twelve minutes' walk will take a person from one to the other. Until quite recently there were two others in the same neighborhood upon cross streets. The encroachment of business blocks led one of these latter to remove to another section. These six churches had not a weak organization among them. They number respectively in membership 916, 662, 654, 466, 359, 278. Although they are contiguous to each other, and are easily reached from almost any part of the city by a main street-car line, and, what is more, are closely surrounded by twenty or more churches of other denominations, yet there is no disparagement in membership, as is to be seen in this city of Oakland. In the matter of being located near each other, and in the general average of numbers in the membership, the same is true of other cities such as New Haven and Springfield and Worcester in Massachusetts. These are typical cities in which Congregationalism has done its Christian work without the "disposition" to attend either the most central or most flourishing church in the community. The First church in Hartford has been organized many years. The others have been planted and built up by colonization; while the mother Church has been satisfied to remain a church of only fair numbers. Some of the colonies, indeed, have grown to be larger, to the great advantage of the work as a whole in the city. Here in our own beautiful city the condition of Congregational work is such as to claim the prayerful attention of every thoughtful Christian. We have six churches. The difficulties of maintenance, the questions of existence and the almost perpetual struggle which have followed five of those churches in nearly every stage of their history, need not be detailed in this communication. It is a history unmatched in any city of our land where Congregationalism has had an equal chance and a like population. Putting the range of membership among these churches in round numbers,

we have 1,335, 180, 175, 110, 100, 96. Thus we see that one church has twice the membership of *all* the others together. What is the cause of this? If the way in which Congregational Christian work has been extended in other cities where it holds an honorable position is to be regarded, then it is not owing to churches being too near, or upon too convenient car lines, or, if some recent experiments count for anything, because of lack in wise leadership. For, if any or all of these reasons were valid, then numerous other cities of about the same class as Oakland ought to show the same condition, which they do not.

If it is in the "disposition" to settle church affiliation upon some other ground than upon the Christian motive of going where the largest individual responsibility is called for and the greatest service can be rendered by each church member, then it is a sad condition, and it opens the question to every follower of Christ in the city whether the honor of our Master and the best interests of his kingdom in this city do not require a radical, conscientious re-adjustment of church membership and church support.

Who can doubt that the Christian work, in the services, the offerings and all forms of fellowship and activity, would be greatly strengthened, both among the members concerned and the public at large, if, like the cities herein mentioned, the membership, the working talent and the wealth were more evenly distributed among the churches of our city? And why not? What purely unselfish reasons can be given preventing such a devotion and such a consecration? Then, certainly, as far as this community is concerned, some of the "knotty problems" recently spoken of as perplexing Christian workers hereabout would be in a fair way of being solved, and their solution would be an honor alike to those individuals who lay aside personal preferences to be a part of it, and every church whose prayerful sentiment would promote it.

J. H. Goodell.

Oakland.

Thanks from Aintab for the Children.

Aintab, Turkey, January 4, 1902.

My Dear Children: I thank you all for your generous and ready response to my appeal to Rev. E. S. Williams for cards and pictures for the poor ignorant little boys and girls in Aintab. These were specially desired for our Mission Sunday-schools as a means of drawing these children from the streets where they are breaking the holy Sabbath day in playing and swearing and gambling. They cannot be persuaded to come to our Sunday-schools held in the Protestant churches, but the offer of a bright-colored picture or card will usually tempt them to enter the plain little room close by, where some of our dear young Christian people come every Sunday to teach these dark ignorant minds about Jesus. Dirty, ragged, uncombed, unwashed, they steal into the room huddling as near the door as possible. They look about curiously at first, then, unaccustomed to be quiet, they begin to talk out loud, pinch each other, shuffle their feet and look towards the door as if they would run away; but the singing of a sweet hymn arrests their attention, then the prayer, the first, perhaps, many of them have ever heard. The story of Jesus and his great love for them is then told, so simply, so attractively, they soon forget where they are—there is no more noise, no more faces are turning to the door, but all is quiet, and the wondering, eager looks bring tears into the eyes of the teacher, who feels that it is a blessed privilege to lead these young souls to Jesus. After the ser-

vice they are told they can have another card if they will come next Sunday, and two if they will bring a new companion with them. They hold their little cards very tightly, as if afraid one of their number would snatch it away, and go out into the streets perhaps to play some more before they go home; but they have been touched by what they have seen and heard; a ray of light has come into their dark lives, and they carry home to their mothers their little messengers of good, who listen with wonder to the story they tell. The picture is stuck upon the bare wall, a bright little spot in the cheerless home. The next Sunday finds most of these children again in the schoolroom. Their hands and faces are not quite so dirty, their hair not so rough and tangled, a patch here and there upon their garments, showing a change has come into their barren lives. Soon the mothers come to the school, sitting near the door, half-ashamed to venture into the room. They hear their children recite Bible verses and sing hymns about Jesus and his love for little children, and a strange and tender feeling comes creeping into their hearts. They soon wish their children to learn to read, and beg for help that they may do so. Some dear Christian woman offers to do so, and a Testament is given to all who learn to read readily in them. Some will try to earn a little money, so that they can go to the day schools. So you see, dear children, what a little picture-card can do, sent by your loving hand. You have a share in leading these wretched, forsaken little boys and girls to a higher, better life.

Pray for them that they all may be truly children of the King; that they may all be the means of leading others to the Lord, as they have been led and helped. The scrap-books you so kindly sent will be given to the children in our hospital here, who can be amused by them as they lie upon their little cots. Some of these children are the victims of unkind treatment at home, and come crippled and deformed, needing kind care for months, sometimes a year or more. One little boy now there has a twisted face and body, the result of being thrown out of doors by his mother. He can never be well again. Do you think that if she had had the love of Jesus in her heart she would have so wickedly treated her little one? No; Satan had taken possession of her heart, and there was no room for the Savior there. I rejoice to say that in spite of this dark picture there are many Christian homes where love and happiness prevail and where the name of Jesus is heard upon the lips of every child.

Again thanking you all very much for your kindness, with best wishes that the new year may be one of willing, glad service for your Savior, I am your friend In His Name,
(Mrs.) A. D. Fuller.

A Reply to "A Woman's View of What?"

BY HELEN AUGUSTA BROOKS.

An explanation is due the writer of "A Woman's View of What," an article which appeared in last week's issue of *The Pacific*—an explanation, but no apology and no withdrawing of a word previously expressed. This correspondent, in taking it that "A Woman's View of It" was intended as a complete reply to the paper, "Preaching for Men," was justified in feeling that I had overlooked the point of his article. It was never my intention to completely answer his paper. A careful reading of my article would, I should think, lead one to understand as much. The editor of *The Pacific* will, I am sure, pardon me if I say that the title so kindly supplied at the editorial office was a misnomer. My article was sent with no heading, simply as correspondence; the text, or target, if you please to so phrase it, being simply the statements which I quoted in the opening

sentences. I had thought of giving as the subject "Preaching for Women," but as that was not the real theme, decided to let it go as I have said. It is not necessary for me to "shed any light on the main question of the paper," as am requested to do. It was not necessary to do this. Among its many merits, the paper has this, that its thought was perfectly clear. I not only grasped the purport of the address; I also made note of its vigorous thought, and followed the steps of its argument. But for the undue amount of space I felt that I should be taking, tribute would have been paid to the large, though one-sided, view of life presented. We welcome those ministers who are alive to the interests of our age, who study its problems and shape their thought to meet changing conditions. It was to such a minister that I thought I was replying, and I continue so to think. The argument of his paper, that, to reach thinking men, a minister must preach manly, vigorous sermons and that his strenuous effort should be to reach such men, meets with my unqualified approval. His reason for using the word "men" in its limited, rather than generic, sense, in this paper, was perfectly evident. In his effort to present a topic about and for thinking men, it seemed to me entirely unnecessary to his argument, and to add nothing to the point—to step out of his way seemingly—to make statements unfair to thinking women. It was on this side-issue alone that I sought to say a few words; but my criticism was written of one who would, I thought, welcome the discovery of what seemed to some of his readers his one weak point, and so remedy it as to become more effective in the work for Christ and humanity.

I regret that in my article I did not give my word of appreciation. As I have said, I replied only to that part in which I felt, and in which I now feel, the paper to have been at fault. And as to this point, I admit once more that this gentleman may have *thought* himself just and loyal to womanhood, though to many of us he seemed quite the opposite. We cannot judge of the intents of the mind and heart. I will confess that it has been gratifying to receive letters this last week which assure me that, in the opinion of others, two of whom are themselves clergymen, my estimate of the written words was correct, and my own expressed opinion not a prejudiced one. It is perfectly true that a few detached sentences were taken to represent this side-issue of the paper in question. I felt that I could not so encroach upon the space of *The Pacific* as to quote entire paragraphs. I felt also that the gist of the matter was comprehended in these sentences. That question I leave to any fair judge.

This gentleman pays me an unmerited compliment in thinking that the lance, or the sword, has had frequent use in my hands, and ever stands ready to do service for the cause of the "new woman." I may be pardoned for saying that this is the first time it has ever been unsheathed for the defence of womanhood. If it is ever again within my province to say a word for man, woman, or child, who in my judgment have been unjustly treated, I hope I may stand ready to act my part with courage.

It is, indeed, a surprise to see that in his reply to my article this clear thinker has completely missed my point. It would seem as though he had read but the opening paragraph of my article and then in haste taken pen in hand to write his reply. His entire attention is given only to that of which I said, "this is neither here nor there," but simply mentioned as an aside. My argument must be clear to the readers of *The Pacific*, so I shall not weary them with a review or a summary. My

article, with its logic, or lack of it, has been given to the public. I do not fear the judgment of the one who understands my view-point and reads the paper carefully. The accusation that I would sacrifice all things for the glorification of womanhood is too absurd to be given much attention. But there is one thing which I cannot overlook. Both this clergyman and myself are Christians. It is of infinitely greater import to us both that the cause of Christ be enlarged than that the cause of man or woman be furthered. To have this discussion degenerate into a personal controversy is sufficiently humiliating; but to be met with the implied charge that I would add even a feather's weight to the too heavy burdens which I know ministers are carrying in meeting the problems of today, that I would in any way cripple the effectiveness of any servant of Christ, that I would unjustly represent before the public one who holds a large place in many hearts, and that I "do not care whether men come to Christ or not," is something which I read with astonishment and deepest regret.

Redlands, March 1st.

The Need of the Hour in Our Church Extension Work.

[An address delivered by the Rev. George C. Adams at the annual meeting of the Congregational Church Extension Society in Market Street church, Oakland.]

The injunction that the strong should bear the infirmities of the weak does not need much emphasis on general principles; we all believe it, and many try to put it in practice. We need a more intelligent grasp of the real situation, and it will be a help to us if we can really know who are the weak. Some are weak because of the location, some from poor management, some because of changes in the surroundings which could not have been foreseen when they were planted. Whatever the cause of the condition, a weak church weakens the whole line. Here about the Bay we are something like a chain, which is no stronger than its weakest link; Congregationalism is no stronger than its weakest church. We try to have it judged by the strongest; we point them out, and make much of their greatness, and say little about the struggling and dying; but the fact remains, the weak one weakens the strong; and the whole is just as strong as the weak. Hence the need of a closer fellowship; the condition of the weak must be brought before the strong; we must learn the cause of the weakness, and find what kind of help is needed. It may be counsel; it may be a strong hand, to right what is wrong in the conduct of the church; it may be, but not by any means always, money. Some churches are weaker after receiving large sums than they were before; something is radically wrong in their composition; money on them is wasted until they can be taught how to use it properly. It is a grave mistake to suppose that the only thing a weak church needs is cash; some of them need self-respect more than money. A self-reliant spirit like that shown recently by the Sunset church, in San Francisco, is worth more than numbers or location, and promises a healthy growth; a church with that spirit does not need much help; it has learned the lesson of self-help with reliance on God, and it can be trusted to take care of itself.

For five years we have been utterly unable to do any new work; all our energies have been consumed in the effort to save a large number of old churches that have either fallen on evil days or have never yet justified the wisdom of their planting. It is wearisome work, and we can not always appeal successfully to givers on

such a basis. After a time they grow weary of pegging away at the same old point; it is like hoeing always the same hill of potatoes: there is nothing in it to excite enthusiasm. We have on each side of the Bay one or two strong churches, and a large number of churches that are not strong. We may give all sorts of excuses for the condition, but the fact stares us in the face, and we suffer because of it. In saying this all charity is felt for those who are weak through no fault of their own; but we ought to study the causes to prevent a recurrence of the difficulty. The starting of a new church in the future must not be as some have been begun in the past. Consuming zeal for mission work may lead a good man or band of men to begin a Sunday-school and a church, but when it is begun he or they must stay by it, and see it through, and not turn it over to the rest of the denomination, to wrestle with a problem that need not have been. It is easy to start a church; half a dozen families can be found almost anywhere who say they want a church; one locality is as needy as another, if that is to be the test; but how about the probability of those families showing any power of planning and carrying the infant church through all the perils of teething and whooping cough and measles, and all the other diseases of children that churches have as well as individuals? The people who say they want a church may shirk responsibility when the critical time comes, or they may run the church hopelessly into debt, and then cry for the rest of us to come and save them, "for the honor of the denomination." The planting of one church right just now, and its fostering to health and strength, would be worth everything to us, and we are kept from doing it by our effort to avoid dishonor from the loss of those already planted. We need to clean up all that is left of this old work, and then see that no new problems like the others get foisted upon us.

One of the vital points not always emphasized is the spirit of the dependent church. It is a terrible thing to get in the habit of being dependent, and of being willing that some one else shall carry you. No greater calamity can befall a church than to lose its self-respect, and many do. There are many churches whose first question is, "How much are you going to do for us?" The only proper answer to that question is, "How much are you going to do for yourselves?" And it ought to be made plain that nothing will be done from without until the church has done its level best. Our societies exist only to do for these churches what they can do not do for themselves, and the most worthy are the most self-reliant. It is no easy task to head a young church right; the pastor is not to be envied; the few men in the church will insist that they must have all the appliances of older and abler churches, and they will be affronted when told that they must earn those things. One of the best ministers this country ever had said that a church worshipping in a stable on an alley can be crowded if the Holy Spirit is present; and a church with every known appliance for doing good work will fall by the wayside if the Holy Spirit is not there. The first requisite for a successful church is not money, nor a building, nor strong members socially or financially, but the presence of the Spirit of God in the hearts of the members; if this be true, all these things will be added. We have had some rather queer experiences lately, when small churches have shown how pitifully weak they were in faith and in courtesy and in good sense, when they demanded help as if it were a right, and they utterly failed to see that they were making themselves mean and poor by their demand. No church or individual can justly claim a right to be helped; it is a matter of

free grace entirely. And when the question is, Who shall receive help, and how much? the one that shows the spirit of worthiness is the one that will arouse and receive sympathy.

In this connection, one of our greatest discouragements is the spirit of many men in the ministry. Let a pulpit become vacant, and a host of men are ready to apply for it; some otherwise good men have lost all the respect of their brethren because they are continually on the lookout for another place. There are men about this Bay who have tried to get before every vacant church in the last five years that could pay any salary. They will have to stop it, if they wish to accomplish anything for the Master. Many a minister runs from his church as soon as he finds himself up against the problem of that church, and every church has its problem; here is one explanation of short pastorates; a man stays in a church until he finds that he has really got to face the situation, and then he is sure that God is calling him somewhere else. The pastor of one of our aided churches in San Francisco has won our admiration because, at great cost to himself and his friends, he has staid right by his church until he has seen it safely through the hardship of building beyond its means; its debts are cared for, and he has the joy of a good work accomplished—not left at its worst for some other minister to handle at a disadvantage. The greatest need in the ministry just now is the heroic spirit, and with it the ingenuity in handling grave situations that brings success.

In all our mission work it is of the first importance that we conduct it so as to win the approval of good business men. Those who are able to give in large sums are careful where they place their money; most men are not giving just for the sake of giving; they are investing for God, and they are as careful about it as if they were investing for themselves. They have a certain amount to give, and they purpose to give it where they can see the most good resulting from it. Some people seem to think that the Church Extension Society has only to say that they need a certain sum in order to get it; as a matter of fact the money has to be gotten by hard work; a score of questions must be answered, the reasons for existing conditions must be given. We must explain why we have not accomplished more in the past. Every aided church that does not thrive makes it harder for some other church to get aid. There is only one way to success, and that is to so conduct our work that there is nothing we are afraid or ashamed to tell to those from whom we ask large help. There are many who are willing to give, but the work must appeal to them as wise and helpful, or they give somewhere else and our work languishes.

It is to the lack of reverence among church-going people when in God's house that we call the earnest thought of our readers. How many of them enter into the spirit of worship—really worship in spirit and in truth in the sanctuary? How many, by meditation and prayer, prepare themselves at their homes for meeting God in his sanctuary? How many are conscious of God's presence in his holy temple? To him, who understands the heart and accepts only heart service, do we offer the sacrifice of praise and prayer in the great congregation? God's house is not the place for levity; for gossip, for display of fashion. "To this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word." If we do not unduly emphasize the sermon, we are quite sure that worship, reverential heart worship, needs to be emphasized more and more.—*Lutheran Observer.*

Acorns from Three Oaks.

Aloha.

Fortunate Saratoga.

We have been happy, in our little foothill village, in a visit from President-Professor Edward H. Merrell of Ripon College, Wisconsin. He and his good wife are making their first trip to the Coast and are kind enough to say they have seen no country more beautiful than they have seen from Three Oaks windows. Such praise as such guests as Presidents Barrows and Merrell give our valley make us to feel, after a rain, as if we simply must "blossom out." Our Oberlin classmate, Merrell, had such class comrades as Dr. William M. Barbour, for ten years pastor of Yale College church, and the distinguished scientist, Geo. Frederick Wright, who has recently made a scientific journey through Siberia and around the world. He has done yeoman service at Ripon, in patience and unselfishness, like his great teacher, Fairchild. Let me give a little instance how the bright side is sure to show to those who persevere in faithful service for the King. Doctors Benton and Dwinell did not see quite so much on earth, but think how they must have rejoiced in heaven at the success of the Earl lectures!

After years of wearisome solicitation and exhausting canvass, and the intense home struggle at Ripon, Bro. Merrill wrote a letter to a man in New Britain, Conn., whom he had never seen. That saint left one hundred thousand dollars in his will for Ripon College. Now the trustees spare the veteran college officer for a year of well-earned rest and college friends make him up a generous purse. "There is that scattereth and yet increaseth." Wisconsin's struggling churches have had our brother's help while they have loyally supported his school. And for a time he has occupied the editorial chair of the *Advance*. This is a safe proposition for the *Advance*, for its teaching will be the sound and sweet old gospel. But there is limit to human strength. Much as we would welcome our old classmate to a home in our Eden, we do not want the *Advance* to drive him to it. Prof. Merrill visits family representatives in the faculty at Walla Walla. Whitman College will be refreshed by their son of Oberlin and father at Ripon. What splendid men of moral force our small Christian colleges have given us! Our great universities are richer for their contribution and their example.

A Stalwart Figure in Southern California.

I might write of Mrs. Jessie Benton Fremont, the heroic wife of the Pathfinder, or of the pious and saintly Senora Del Valle of Camulus, the godmother of Ramona. But one incident of the heroic life of Rev. Sherlock Bristol of Montalvo, Cal., is brought freshly to my mind, and as he was my pastor when I was a Sunday-school boy in New York, I naturally love to think of his spirit of generosity and self-sacrifice. The college at Ripon was in terrible financial straits. The keen and scholarly Merriman, then its President, was in despair—about ready to resign and give up. Heaven sent him to the parish of this brave Bristol, in whom the holy fire of the Oberlin heroes burned. The tired president did not beg money—he simply asked a little rest and respite before he could have strength to go through the excitement of leaving his beloved college. What could a country clergyman do to endow a college? The wise old saint—old then! what a veteran now, at 84!—drew out the story of the presidential despair. Then he sprung a surprise on his weary and worn guest. He pulled out his wallet and counted him out more than twelve hundred dollars in bright bills, all of which he might have in welcome, if they would clear the young

college of debt. The heroic Merriman—he is in heaven now—could not rest or sleep. Those bills clinched twenty thousand dollars. He hurried back to Ripon, routed out the trustees, ran down the creditors, paid the debts, and Ripon lived. Oh! my brother, tugging at your burden, carry it to God. He has other heroes in his leash somewhere. Let him make yet another of you. Read Brother Bristol's "Life."

A Scientific and Scholarly Book on Animal Breeding.

Prof. Thomas Shaw of the University of Minnesota has written an able work on this interesting subject which has systematized all knowledge of it which the ages have garnered. It is not sensational, cheap, or padded! It is a scholar's work for students and investigators. Yet the ranchman and breeder and the average lover of animals will find it instructive and interesting. It will attract the preacher who hopes some day to get back to a better farm than he started from. It will give wise direction to the experiments he makes with animals as a little variety from his profounder efforts in training and uplifting men. I devote an acorn to it. Some men would get a sermon from the book. The Orange Judd Company, New York, will send it postpaid for \$1.50.

Warm Words for a House Builder.

My dear friend: March is coming in like a lion and the lion is shaking his shaggy mane, wet with the greatest storm of the season. I make feeling answer to your letter asking for some hints about building your first home. My home is on a hill, and though it is a pretty good house as country houses go, there is wet plaster from a leaky roof, and the window casings drip, the cemented cellar is pretty much damp, and a stream runs through it bigger than a gopher channel. My first advice to you, if you go to building, is to pray for building grace. Moody said to a critic once: "Don't criticise me; I am driving a four-horse team through a field full of stumps and it's hard work." Building is about as hard as that. So get grace mixed with lumber, sand, cement, hardware, paint, etc., etc.

2. Call your wisest family friends together some evening and, with open book to take notes, you and Mrs. Builder write down all the hints their experience gives you. Imagining myself asked to speak first in such a company of many friends, I speak plainly, for I am fresh—having never built but one house and having made mistakes enough to keep humble.

3. Your wiser neighbors can tell you how to have your house face. If you build on a conical hill, have it graded by team and scrape shovel so that both front and back porches may be near the ground and your dear ones saved the need of weary climbs.

4. Plan for home comfort rather than external beauty. If you sacrifice either, yield beauty. Do not put much money in ornament. Put your force on keeping out wind and rain. How I would emphasize this, as old Boreas roars about me tonight! On your stout house frame put sheathing, the opposite way from what your rustic runs. Between the sheathing and the rustic put the heaviest oiled paper you can get. The same way on the roof. About the windows put a strip of tin at least six inches wide, and have a carpenter of conscience and character attend to the direction that you love rain outside, but fight it inside. If you have a donation of cedar shingles, which are both lasting and ornamental, dip them in oil before they are nailed on, and let them be double-nailed near the windows, after all the white lead and oil is put in which the crevices will hold. Take your vacation while this work is doing. Stand over the carpenter with a club, did I say? No!

set a pitcher of lemonade between you and keep soberly at the work of making each separate window tight. Dip your roof shingles in oil. Put them close together, and when done put on the best roof paint thick. Rub it in as you would put hope into a pessimist. Before the lathing and plastering are done, have an eagle-eyed carpenter examine the window casings and flood the cracks and crevices with thick white lead paint. You never can get at them so well again. As I am told you live in a land where they "raise umbrellas" principally, you will not think I magnify dryness overmuch. Moist-en up as you will in the pulpit, but keep dry in the house.

5. Plan to be warm when you want to. It is more economical to have the chimney in the middle of the house, or nearly so. Heat rises. A big box stove bricked in makes an economical furnace and for Coast residences answers the purpose. Take the chill off of all your rooms. Tin pipe is cheaper than stoves. A big fire-box burns cordwood and these hold heat. A little furnace and small stoves eat wood and enslave the wood-cutter of the family. Dig your cellar before you put your house over it. It is costly, wheeling out earth with barrow and shovel, which a team and scraper take out in a hurry. A furnace keeps ashes and grime in cellar and promotes smiles up above.

5. Large windows are not more costly than the same space of paper, boards, tin and paint. Plan plenty of light and easy ventilation. Let your windows be low, especially where you can look out on splendid trees or glorious hills. Of course, you will not build in a crowded block. Give your kids room to play. Now let the others give you their counsels.

The kitchen is not the least important room. It makes for the comfort and health of all. Equip it well. Build as you will, you will find proof of your immortality by your sorrowing over mistakes and your ambition for improvement. May you and your dear ones have a mansion near mine in our Father's House forever more.

It is raining gold dollars and the blossoms can hardly keep in. The almond trees flourish. All our end of the county are planning Blossom Festivals for Blossom Week. But Pacific friends are invited to the old, original Saratoga Blossom Fete, March 18th—not a carnival, but a festival. Full particulars next week. Praise the Lord for rain, for bloom and harvest. Let everything that hath breath praise the Lord.

The Little Room Under the Rafters.

The little room under the rafters—
Oh, me! how the swift years have fled
Since my brother and I, in the days long gone by,
Slept there in a low trundle-bed!
I remember its furniture homely,
Its rocker, tall-backed, and the stand
Painted blue as the sky, and the bureau so high,
And the looking-glass small as your hand.

I remember the old-fashioned rose-bush
That bloomed in its pot on the sill
Of the windows so low, where the vines used to grow—
The hop-vines, with leaves like a frill.
I remember the chest in the corner,
And the odorous herbs asway
In the breezes that blew the low window through,
Bearing scents of the flowers and hay.

Oh, the years have been many and varied
Since I knew the sweet peace of that home;
Since I knew the rare bliss of a mother's fond kiss!
And at times when alone there will come
A yearning, an infinite longing,
For that dear childhood home far away;
For the old friends and best, and a night's peaceful rest
In that room 'neath the rafters so gray.

—Edwin Booth Lowe, in *Good Housekeeping*.

The Sunday-School.

BY REV. W. H. SCUDDER.

The Ethiopian Converted. (Acts viii: 29-39.)

Lesson XI. March 16, 1902.

The same instrument used to open the door to the Samaritan is now sent upon an errand that shall push that door wider open towards the Gentiles. What a marvelous thing an instrument is in the hand of the right person! It was my fortune to be in the capital of the Empire State a few years ago, and my attention was called to a stone-cutter, whose mallet and chisel were vigorously making stone chips fly from a large block of stone. Attention was later called to a beautiful face of one of our great women, Frances Willard, cut from stone, adorning the famous stairway of that magnificent capital. It was the result of the chisel and mallet manipulated by a skillful brain and a dextrous hand. These chapters in the Acts are running over with examples of the marvelous way in which God can handle a thoroughly willing human instrument. Philip the deacon becomes Philip the evangelist, and every deacon may well envy the man who, driven from office by persecution, becomes a lay preacher through choice. We shall study the lesson under the topic "Opportunity."

I. The Providential Side. We are very prone to overlook calling marked events "coincidences" or "happenings." Scripture knows nothing of these, and gives us the much-needed lesson that God is perpetually in the events of our lives. It makes the difference of a whole world whether we believe ourselves under the guidance of an all-knowing mind or of unintelligent second causes. The one is a world of trust, and expectation, and co-operation with God; the other is the world of fate, often bitter, always of struggle to determine whether the circumstances will down us or be our servants for the time being. Napoleon, a prisoner in Elba, endured his fate; John, the Beloved, in Patmos, trusts his God and blesses the ages by seeing God's ways, hearing his words, and co-operating with his labors. Just how the angel made his presence known to Philip need not concern us. Angels have a way of doing such things aside from the wings, and clothes, and forms with which we have embodied them; but there can be little doubt that this was a visible appearance. Angels have a good deal to do with the *beginnings* of great spiritual events, as can easily be traced in Old Testament history, as well as in the New. (See ch. v: 19; x: 3; xii: 7.) What needs particular notice is that this communication was an outward preparation for an unperceived event. This explicit direction was essential to a result known only to God. It is noteworthy that nothing was hinted to Philip as to the real nature of the errand. He had to take that on faith, and this formed a test of his willing obedience. Simultaneously with this command, a providential preparation was going on in another person. A wealthy queen of Ethiopia had selected a treasurer to have charge of her valuables, and he had become a proselyte to the Jewish faith. One of the great annual feasts at Jerusalem was a fitting time for him to visit that city, strengthen his faith by mingling with the crowd of worshippers, and bring his offering to the great temple of Jehovah. It was all so natural that no thought that he was to figure in an unusual event crossed his mind. No direction was given him, no command from an angel or the Spirit. Nevertheless, his preparation was not a whit less providential than was Philip's. It

seems to me that no undue emphasis can be placed upon this side of the matter, for it is the natural factor in every life, and to learn the lesson in youth means so much in each one's history. The assumption that everything we do now should be so done that it will become a factor of the future, is so rare in young people that it is attributed to geniuses or great men only. Certainly, if there is a royal road to greatness it lies in this direction. Our great President, Washington, is a conspicuous example of making everything he did count for all that it could. Add God's providential direction to such a spirit, and the world would ring with names of those whom God had chosen for remarkable things, though the individual might be as little conscious of being remarkable as were either Philip or the Ethiopian eunuch.

Turning now to the human side of the opportunity, we see it brought about through lack of knowledge. The eunuch was reading the Scripture, but was ignorant of its meaning. Where else could an opportunity better be found today, among our scholars, our friends, the great multitude of church-goers, if you will? "Understandest thou what thou readest?" is the key to the door of opportunity for preaching the gospel to thousands, among whom may be our next-door neighbor. We next see opportunity brought about by diligent inquiry. Not Philip's question, but the eunuch's disposition, decided the matter. He wanted to know, was determined to ascertain. Oh! if only men would have the mind of diligent, earnest inquiry, what opportunities they would create for those who are eagerly anxious to invite the truth and welcome the messengers of spiritual knowledge. Once more, there was opportunity brought about by strong convictions. No weakling was Philip! No teacher of strange fancies, or setter forth of peculiar doctrines. He had profound convictions of man's sinfulness, of his need of a Savior, of the divine process of Redemption. So he "preached unto him Jesus." Pick out, if you will, the men who have reformed their nation, lifted their generation, advanced the world a little, and every one has back of his work a mighty and profound conviction. Religiously, these are the men demanded by the hour. Christians of strong convictions are producers. They convert their convictions into great activities, run them as motive powers into organizations, build up solid structures—church, or Sunday-school, or institutions for saving men—secure strong converts, who have the courage of their convictions and go forth as did the eunuch, to carry the message to an entire nation.

Finally, there was opportunity in the place God called these men to occupy. The treasurer of a sovereign! What an opportunity! To reach the queen, and through her the whole nation! Such events have not been unknown in history; it may have been so in this instance. But this much is certain: the eunuch went on his way rejoicing, and a man with a fountain in his breast is apt to let it overflow to those associated with him. How different the position of Philip. An itinerant evangelist, passing through that section of country for thirty-five miles, till he reached Caesarea, where we find him with a family remarkable for their spiritual attainments. God only asks a faithful employment of our opportunities in the place he selects as the field of action. He can find a mission for Paul, chained to a Roman soldier, as easily as for the eunuch, treasurer to her majesty. The lesson closes with a thought for the teacher. There was but one pupil, and one hour for teaching, but—the teacher who was "filled with the Holy Spirit" found each sufficed—the pupil was saved!

Christian Endeavor Service.

By Rev. J. H. Goodell.

A Noble Purpose. (Dan. i: 8-20.)

Topic for March 16, 1902:

A Temperance Meeting.

A man's life usually declares his purpose. There is very little use in talking better than we live day by day before our fellow-men. If we desire to really believe in ourselves or to make an impression of good intention upon those around us, there is no way like saying little and working hard. Of all the characters of the Old Testament, perhaps Daniel stands unexcelled. But he seems not to have been a very talkative man. The language of this biography is interesting and vivid, but a large part of this book is occupied by the writer in talking about Daniel. He does what he has to do and repeats the message given him to deliver and disappears from the public. We learn his purpose mostly by what he does.

* * *

Not many virtues come upon us suddenly. We do not reach heights of character by leaps and bounds. Not much progress will be made in the cause of temperance by an occasional lecture, a convention now and then or a hasty political canvass in its behalf. What we are today is the result of whatever purpose we had ten years ago or more. If we have not formed and laboriously followed some clear determination for these years, we are in no condition to bear any such test as Daniel did or to leave any such record as he left the world. There appears to be quite a friendly attitude among people towards the temperance cause, but no decided purpose. In the common parlance of the street, there is "nothing doing." We lack purpose—purpose followed up by definite plans and persistent, untiring work towards specific ends. We are none of us likely to "dare to be a Daniel" until we have more of a purpose in our heart.

It is to be noticed in this history that God co-operated with Daniel's purpose. It is not merely in Scripture that we find this fact. When Daniel had a purpose that was worthy of it God began to work on that side. "Now God made Daniel to find kindness and compassion." Yes, and God began a good while before. Nature tells that story as well as the Bible. Any man who purposes in his heart to keep his body clean and his physical habits clean and wholesome, will find God working on his side right away. Any young man who purposes not to put any kind of poison into his system will find moral ideas clearer, more impressive and more easily followed. In any respectable circles where judgment and opinion are worth anything, no young man ever stood lower or had less favorable prospects because he was not a smoker or a drinker. If nature and Providence tell us anything of what God thinks, the best thing for any one of us to do is to keep our bodies and brains in that condition which invites God's co-operation.

* * *

In general, we must not expect that the world will give us much sympathy in forming our personal, exalted purposes. The steward who had charge of Daniel did not enter sympathetically into the boy's purpose to keep himself free from the corrupting dietetic habits of his new home. He would have strangled those high purposes then and there if the young Jew had not proved conclusively by ocular demonstration that, for all that could be reasonably required of him, his lofty standards

were far the better. If any man desires to live according to a noble purpose, he must not go to the crowds on the street or the social circles, high or low; for his inspiring examples or his pronounced encouragement. Sit down, young man, with your own heart and your own God, and make up your own mind to carry out your noble purpose in the face of example and influence rather than because of it.

* * *

We need a strong faith in what a noble purpose will do for us in the long run. Look at the perspective of this history. Which career would you choose, that of Daniel or that of the kings with whom he was associated? He was only a captive and a slave. Nebuchadnezzar had all that the world of his day could give. Which path would you prefer to follow to its ultimate end? As we look at it from this distance, who commands the situation? Daniel's noble purpose at the beginning gave very little promise. It seemed too insignificant to be counted. It was the easiest thing to laugh at it. At that stage it was something to meet the king's contempt or anger. But how easy does it appear now? Any man who cannot see himself a hundred years or so ahead is not likely to form very exalted or very safe purposes.

* * *

The bearing of this on our personal habits is this: to be a true man whose record might be fit to be placed in the Bible for the generations to study, one who must take no moral risk. The man who talks about self-control in morals where there is any risk is not God's man. The man who prays "Lead us not into temptation" must not tamper with personal habits which are moral dangers. The noble purpose is that which keeps the heart and life free from paths which may prove dangerous. The time to take care of the assassin is at the door, and not by dodging him after he has been admitted into the dwelling.

Stand to Your Helm.

No ship drifts into harbor. The ocean of life has a hidden current, many a sudden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and contrary winds. The perils of the voyage are very real; the sailor sails on a sea that is strewn with wrecks. Here drifts a battered hulk which was once a gallant ship; but now, helm and compass lost, she is driven on by wind and waves to the terrible shores, from whose cruel rocks and savage breakers she shall not escape. There float the spars and cordage of a richly laden bark—too richly laden—which has sunk into the depths in the very midst of her course. In this sea, nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with angry head winds. Pleasant weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril or storm, there may be most peril of being carried away from the right course by an unnoticed current. Keep, then, the eye upon the compass, the hand upon the rudder. That is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves, may seem to be the easiest, the most natural, even the most enjoyable, thing to do, but a voyage which is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in the devouring sea.—Selected.

Woman's Board of Missions for the Pacific.

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The Outlook in Asia.

Mr. John R. Mott has returned from his tour in Asia in the interests of missions with promising accounts of the condition and outlook. A few extracts are given here from an address by him in Exeter Hall, London:

"Asia is the great theatre of the twentieth century. That continent will probably witness the greatest movements, and it may be questioned whether any other continent has seen such things as we shall find unfold there. The three great nations where we shall witness the greatest triumphs of Christianity in our own generation are India, China, and Japan. As I went up and down in India—the wonderful country from which we have just come—I felt the great importance of that vast continent, with one-fifth of the human race, and practically one-fifth of the unevangelized world, with its many lines of cleavage—the most complex problem which confronts the Church of Christ. With its many forces at work, it is a great battlefield in itself. The situation is intense. There is a crisis at present, and the immediate future is going to witness a great forward or backward movement.

"China has impressed me more than any other nation I have ever visited. There are numbers, but it is not so much because of that or of the great combination of difficulties. What impressed me most was the strength of the Chinese race—combining the characteristics of all the great nations of the world—patience, thriftiness, tenacity, vigour, independence, and conservatism. The Chinese possess these in a wonderful degree. That is not the China of the war with Japan or the war with the European nations, which was the official China. The hope of the country is in the chain of modern colleges, founded by missionaries or in a few cases at their suggestion, in which are being trained the *literati* of the new China. Whether that be a dismembered China or a series of protectorates, what is the leadership of it to be? It must be a Christian leadership.

"Japan is the most brilliant nation on the face of the earth. It moves with lightning-like rapidity. The nation has been going to school to the world, learning her lessons with facility, and then dismissing her teachers—learning the good of the new, and holding fast that which is good in the old. I have been stimulated and deeply moved by coming into contact with that race. Yet the Japanese are a race in peril, because they have not got at the real root of the matter.

"There is a crisis in each of these nations, but that in Japan is more impending. In India, unless we pour in forces immediately, we are going to delay the whole movement. China is an open door. The key to each

situation is the reaching of the young men. In Japan the nation is 'run' by young men. Manifestly, the China of the future will be led by the young men in the colleges. The key in India is in the cities and the universities. As go the cities and the universities, so will go the nations.

"On my tour I went to centres where forces were united, and other evidence given that the time was at hand for a work of God. Among other features that impressed me were:

"(1) The remarkable attendances. I do not remember a time in China where the halls were not overflowing, and only one case in India. Time after time in Japan we had to open all doors and windows, to let as many men stand outside as could hear the voice. In Bombay, at the first meeting of the students, more than a hundred men had to be turned away.

"(2) The close attention. Everything in Japan was done through interpreters. After the first meeting there would be an after-meeting, and men would sit for three hours with the process of interpretation going on. Nothing but the uplifting power of Jesus Christ would have held men for such a time. The same was true in China. In India there would come a hush as from heaven, and as Christ was held up the men would sit listening breathlessly.

"(3) The Spirit of the Living God was working. I am not saying these things with a personal reference. I have been asked to speak frankly about what I have seen. The Spirit of God was working with piercing, convincing power. I have never in the West had greater evidence that the Spirit of God was convicting men. When we remember how the movement was being prayed about, we had a right to expect that men would be led to take the step which means most in the doing. Hearts were being melted, lives were being changed, and minds closing in on this wonderful Christ.

"(4) The results. I would have preferred not to talk of this for another six months. Where fourteen hundred young men in Japan decided for Christ in two weeks, the testimony is that all will go forward for baptism. From other places the same holds good, and the testimony is that the great majority will be held for the Church. At one place the converts had themselves within two weeks led two hundred other young men to decide for Christ.

"In China, thirty men who decided at a meeting in Shanghai, including the president of a college and three silk merchants, and twenty-seven of the company have stood fast. From Hong Kong and Canton we have similar tidings.

"I will give no figures from India until some more time has passed. We had long, unhurried meetings of Christian teachers, native and foreign, and these were most satisfactory. Careful plans were then laid to have each convert "shadowed"—watched, that is to say—not only when he is in meeting, but in his hours of temptation, and instructed so that he may press forward to baptism. Special literature was arranged for, and I am still sending out books, as well as having others translated. Happily, throughout India we could use the English language, and the burden of conserving the results was laid upon committees of missionaries.

"The impulse under which men decided was the impulse of the Holy Ghost. I have no doubt that the Spirit of God did this work, and I know there had been careful preparation. There had been an immense amount of seed sowing. My work was at the centres, where there had been the greatest amount of Christian effort. The people had heard enough of the truth to be pressed to conclusive thinking."

Church News.

Northern California.

Oroville.—Three persons were received into membership Sunday on confession of faith.

San Francisco, First.—Fifteen persons were received to membership on Sunday, six on confession.

Berkeley, First.—Five persons were welcomed into church fellowship last Sunday, two on confession.

Oakland, Pilgrim.—The semi-annual barrel opening brought about sixty-five dollars for missions. Mrs. A. P. Peck and Mrs. L. P. Broad added greatly to the interest of the occasion by their talks on the work in China and among the Indians.

San Jose.—The church in San Jose has had the rare pleasure and profit of a visit from Mr. and Mrs. Broad. On February 23d they came in the midst of "showers of blessing" for Santa Clara Valley, and their sowing in Sunday-school, Christian Endeavor Society and church, we believe, will bring forth increased harvest for home missions.

Soquel.—A series of revival services conducted by Rev. J. B. Orr, continuing for ten days, has awakened a great interest in the church and the community. Many cards have been signed by persons expressing a desire to live a Christian life. Mr. Orr, being the pastor of Santa Cruz Congregational church for two years, and Soquel only four miles away, he came here well known, one thing in his favor. He goes from here to Ione to hold union services among the Methodist Free, Methodist and Presbyterian churches.

Berkeley, Park.—Nine persons entered into the church fellowship Sunday; two on confession and five by renewal of covenant. Beginning March 9th special services will be held in this church. The speakers for the different evenings are assigned as follows: March 9th, Wm. H. Scudder; 10th, Wm. D. Kidd, San Mateo; 11th, H. E. Bostwick, Trinity Pres. church, San Francisco; 12th, I. N. Halliday, First Cong. church, Oakland; 13th, R. C. Brooks, Pilgrim church, East Oakland; 14th, Geo. B. Hatch, First Cong. church, Berkeley; 16th, Wm. Scudder; 17th, F. B. Cherington, Plymouth church, San Francisco; 18th, B. F. Sargent, North church, Berkeley; 19th, Stephen R. Wood, Oakland; 20th, Geo. C. Adams, First Cong. church, San Francisco; 21st, William Rader, Third Cong. church, San Francisco.

Southern California.

Pasadena, Lake Avenue.—Sunday was a memorable day in the history of the church. Nineteen were received into membership, fourteen on confession of faith and five by letter. Of the fourteen eleven were children between eight and twelve, and they came in of their free will. The pastor's sermon, "The Child's Gospel," was very appropriate.

Los Angeles, First.—At the last meeting of the Men's League Mr. N. O. Nelson of St. Louis spoke on "The Advantages of Public Ownership," and Judge W. H. Morris of Los Angeles on "The Disadvantages." Besides other forms of work for the social, intellectual and spiritual life of the men of this congregation, a weekly prayer-meeting for men is held under the direction of the League.

Rialto.—One of the happiest social events of the winter was a reception in honor of the pastor, given by the ladies of the congregation to invited guests, Thurs-

day evening, February 20th. The decorations of the church could hardly have been more perfect, consisting of smilax and palms. A brief program of vocal and instrumental selections was given. Light refreshments were served at a table decorated with smilax and violets, and presided over by Miss Florence Kingsbury. The event gave the many Eastern visitors spending the winter in Rialto an opportunity of getting acquainted with the residents and with one another. About 150 were present.

Paso Robles.—The pastor and wife are rejoicing over the coming of a little daughter into their home on the morning of February 13th. The dedication of the church has been set for March 16th and 17th. Rev. J. K. McLean, Rev. J. L. Maile, Rev. George Willett, and Rev. H. H. Wikoff have already arranged to be present. A cordial invitation is hereby extended to all friends and helpers to be present with us on this occasion. The church has been completed free from debt, but about one hundred dollars is still needed to purchase pews. Without this amount can be obtained from our friends throughout the State, we must do the best we can with the old kitchen chairs that have served us so well for so long. If any one interested in this work wishes to aid, this will be a fitting opportunity. With the completion of the new church our expectations for growth and usefulness are being slowly realized, and we are making as rapid progress as local conditions permit.

Tenth Anniversary at Bakersfield.

The tenth anniversary of our church was held on March 1st and 2d, the services being somewhat out of the ordinary. Pastor Fuller kindly invited the neighboring pastors—Rev. W. H. Robinson of Rosedale, Rev. Alice Robinson of Panama, and Supts. Maile and Case, and Secretary Wikoff. Though the weather on Saturday was not the most propitious friends assembled and listened with interest; in the morning to Superintendent Maile and Brother Robinson; in the afternoon to Rev. H. P. Case and Rev. H. H. Wikoff. Sunday morning Pastor Fuller gave an historical address while Supt. Maile preached to a large audience a strong sermon from the text, "Do ye now believe?" In the afternoon Supt. Case addressed the Sunday-school at 11 o'clock. The communion was observed, nine being admitted to fellowship. In the evening Mrs. Robinson spoke in an effective way to the young people, and at the regular hour a carefully prepared musical service was enjoyed by many, the address on the "Twentieth Century Church" being by the representative of the Building Society.

This church was organized with seven men and seven women February 28, 1892. Altogether, 145 have been enrolled, 60 on confession of faith. At present, including those received at this communion, there are 80 members. Three ministers have taken part in its history: Rev. A. K. Johnson, D.D., some time since gone to his reward; Rev. J. W. Phillips, now the efficient leader of Oakland Second; and Rev. Edgar R. Fuller, since November 1, 1897, the highly esteemed pastor. Three of our benevolent societies have had part in establishing the work, the Sunday-school Society furnishing for a time Sunday-school literature; the H. M. Society, providing part of the salary; and the Church Building Society, making a grant and loan for the house of worship, as well as a loan for the parsonage. One feature of the morning service was the burning of the loan mortgage, the latter placed in the hands of the

chairman of the Board of Trustees in exchange for the balance due C. C. B. S.

While thus the child in part of our fellowship, this church has not lacked in vigor and much of present attainment is due to the wise management of the pastor, coupled with the self-sacrifice of the people. And it is worthy of record that on the main line of the Southern Pacific, from Los Angeles to Berkeley, we have not a church of greater strength and brighter outlook. As yet it scarcely equals in membership Porterville, one of its neighbors, but Bro. Milligan and his good people must needs be up and doing, or the strongest church of our order in the San Joaquin Valley will be in Bakersfield. This county-seat is growing in numbers, in business importance and in civic pride. Much has been done of late in paving the streets, and adding to the city's attractiveness. Electric cars now run between the two depots, passing through the principal street. Fine new business blocks give evidence of growing commercial importance. In harmony therewith are the improvement of our church property. A fresh coat of paint gives additional charm to the exterior, while new carpet and cushions render the audience room far more attractive and comfortable. Thus equipped this people, united in heart and action, may well enter their second decade with large hopes, and Pastor Fuller and his good wife may, with much reason, thank God and take courage.

H. H. W.

Notes and Personals.

Any one knowing the whereabouts of the set of missionary maps belonging to the W. B. M. P. will confer a great favor by informing Mrs. H. R. Jones, 810 Twelfth street, Oakland.

The Rev. W. M. Burkett has resigned the pastorate at Ferndale and is spending a little time in San Francisco and vicinity before taking work elsewhere.

Prof. Starbuck of Stanford is announced to speak at the next meeting of the ministers of San Francisco and vicinity. Last Monday the Rev. Mr. Milliken of Cupertino brought much refreshment to all in a paper on "Monotones."

The San Francisco Association will meet next Monday, at 2:30 p. m., in Plymouth church. In the afternoon there will be an address by Rev. C. H. Stevens on "The Power of the Holy Spirit." Written reports from the churches will be given and a prayer and conference service with special reference to the needs of the churches will be held. Supper will be served at 6, and will be followed by after-supper speeches. The general topic for the evening will be, "Ideals and Aims in the Work of Our Churches." Rev. Huber Burr will speak concerning the individual member; Rev. William Rader, concerning the individual church, and Rev. George C. Adams, concerning the churches in fellowship. A general discussion of the subject will follow.

The Bay Association.

The Bay Association will meet with Pilgrim church, East Oakland, on Tuesday, March 11th, afternoon and evening. Both the afternoon session at two o'clock and the evening at 7:30 will be begun with a fellowship meeting of half an hour, which it is hoped will be real seasons of spiritual refreshment. Rev. E. D. Hale leads the afternoon service, and Rev. L. P. Hitchcock, the evening. Besides the election of officers and other business pertaining to the annual meeting in the afternoon,

there will be addresses by Mr. Halliday, Superintendent of the First Congregational Sunday-school, Oakland, on "The Church and Its Bible School"; by Prof. C. S. Nash on "What Is the Place of Congregationalism among the Denominations?" and by Dr. E. R. Dille, pastor of the First Methodist church of Oakland, on "How Can the Different Denominations Help Each Other in Building up the Kingdom of Christ?"

The evening session will be chiefly devoted to a Home Missionary rally, under the lead of Superintendent J. K. Harrison. Addresses will be given by Supt. L. P. Broad, Mrs. Broad and others.

Not only should every church in the Association be represented by three delegates, but it is hoped that many other Christians will avail themselves of this opportunity for mental and spiritual quickening. All are cordially invited.

Washington Letter.

By I. Learned.

For the purposes of conference a meeting was held at Everett on Monday, February 24th, to which was invited all the Congregational pastors and Sunday-school Superintendents of Snohomish county, together with Supts. Scudder and Greene, as representing the two missionary societies which are aiding as necessary the churches and Sunday-schools of the State. Rev. C. L. Mears of Snohomish acted as Moderator and Rev. C. W. Bushnell of Granite Falls, as Secretary.

Pastors were present from Marysville, Everett, Snohomish, Granite Falls, with representatives from four of the more than a dozen Sunday-schools. Pastor Lockwood of Edmonds was unable to be present. Quite full reports were received from each of the several fields and the existing conditions were severally taken up with the purpose that so far as possible such necessary improvements should be made as appeared practicable. In one case it was voted that the community should be encouraged to organize a church, and erect a building and such ministerial service provided as could be arranged for later.

Supt. Scudder spent Sunday, 23d, with the churches at Everett and Lowell. On the previous Saturday Supts. Greene and Scudder met the leaders of the Oak-Lake Sunday-school, a location about two miles north of our Greenlake church of Seattle and discussed the question of church organization and a chapel, the Sunday-school having, with its seventy members, outgrown the district schoolhouse home. Committees were appointed on a canvass for membership and to procure or suggest plans for a church building. Supt. Greene remained over the following Sabbath to visit the school and preach for the gathered congregation.

On a recent Thursday evening a meeting at bur Edgewater church was held for the discussion of Foreign Missionary topics. These meetings are usually well attended, but Pastor Nichols was this time surprised to find such an increasing interest manifested. The needs of the missions in the Pacific Islands were especially presented, and doubtless there will come larger contributions for the treasury which Brother Frear represents on this Coast. Later developments indicated, when the folding doors were rolled apart, that another attraction had had somewhat to do with the coming at that time of so many friends of our excellent Brother Nichols, for there was then and there exposed, and presented by Judge McDonald, to the popular pastor a large and elegant antique oak book-case. The good pastor had then occasion to express the surprise that

was in his mind and took occasion to thank his people for this gift and also for many kindnesses at other times shown him and his. For the past two months neighborhood prayer-meetings have been held by Pastor Nichols within the parish of his church with most excellent results, which it may be expected will ere long be seen in the increasing membership of his church.

The improving conditions at Snohomish have enabled the church there, Rev. C. L. Mears, pastor, to reduce the amount of their application to the H. M. S. to one hundred dollars, which indicate self-support within a year or two. The church at Granite Falls are obliged to enlarge their building.

In the Plymouth Herald of a recent date Dr. Temple gives to his church a full statement of the coming Pacific Coast Congregational Congress, and what is hoped and expected from it. We trust that all who ought to be interested will see that all other plans remain in abeyance for mid-July, so that the larger interest can gather around its interesting sessions.

The Pleasant Valley church dedicates its building tomorrow, March 2d, and a Council of Recognition assembles on the 3d in the new house of worship.

Our State Missionary Committee plans to assemble for its spring meeting in this city on Wednesday, the 5th inst.

Seattle, March 1st.

Inland Empire Letter.

By Iorwerth.

Plymouth church, Spokane, Rev. Clarence Ross Gale, pastor, celebrated its twelfth anniversary on Sunday, February 16th. In the morning an elaborate history of the church and its auxiliaries was given by Mrs. Rue, one of the earliest members. The evening service was given to reminiscences with addresses by Rev. T. W. Walters, the first pastor; Mr. W. S. Hoyt, the first deacon; and a letter from Rev. Jonathan Edwards, who acted as chairman at the organization, was read. Rev. Geo. R. Wallace participated in the meeting. The history of the early struggles of this church is full of interest, when the few faithful ones did heroic work. Through their efforts and sacrifices primarily the church has attained its present positions of power and influence. Great credit is due those people who are not afraid of the days of small things, who are willing to make themselves foundation stones—often to be covered—in great moral and religious movements. In all formative periods men's souls are tried. There are too many people who always want to be in the crowd. You cannot persuade them to identify themselves with new movements at a time when it needs sacrifice, heroic efforts and consecration. They want to be sure that a thing is certain to be a success before they will have anything to do with it. Such people fail to improve the grandest opportunities of life.

The Ahtanum church and pastor have reason to rejoice. There were eighteen received into the church on confession of faith last communion, eleven of which were baptized. Among the number were two ministers' daughters, three ministers' grandchildren and one grandson of a founder of the church.

On Sunday, February 23, Rev. A. R. Johnson, Missionary of the C. S. S. and Pub. Soc'y. and Rev. Edmund Owens of Mullan, Idaho, held services at Burke, Idaho. The town was canvassed and in the evening a large audience assembled in the Miners' Union Hall, probably the largest religious gathering ever held in the place. All preliminary work was done preparatory to the organization of a church. On the Monday evening following the formal organization was effected. Rev. A.

R. Johnson was elected Moderator, and Rev. Edmund Owens, Scribe. There were fifteen that entered into fellowship with the church, to whom the Moderator extended the right hand of fellowship. Rev. E. Owens offered prayer and Rev. J. Edwards preached a sermon on "Christ as the World's Moral Standard." The church adopted the Council Manual as its basis of organization, and the "Burial Hill" creed.

Rev. Edmund Owens was elected pastor of the new church and will preach once a month. On the same night or early next morning fire broke out in the boarding-house of the Standard mines, about a mile from Burke. The building burned almost to ashes in about half an hour. At least six lost their lives and ten seriously injured, and it was a narrow escape to all the boarders, about sixty in number. The sight witnessed by the writer, the crisped, formless remains of the unfortunate ones who were found in the ruins, was one long to be remembered. Of the twelve taken to the Wallace Hospital two were in a hopeless condition.

Oregon Letter.

By George H. Himes.

Two notable deaths occurred in this city within a few days, whose lives deserve something more than a passing notice.

The first is Mr. John Conner. He was born in Charleston, South Carolina, June 20, 1820. In early life he removed to the Northern States, and lived in New York and Wisconsin for a number of years before starting across the plains to Oregon in 1853. He first settled in Albany, this State, and at once opened a general merchandise store. Being successful in this enterprise, he engaged in private banking, and this, later on, became the First National Bank of Albany. After a most successful career in this connection he retired in 1887, and since then has made his home in this city. For a great many years he has been identified with Christianity, and exemplified it in its highest sense in his daily life. In the formative conditions of the State in social and political life, he has been an essential factor. He had decided convictions upon all questions bearing upon the improvement of the race in all respects, and as may be well understood, he was a positive force in support of every movement calculated to be of public benefit. In his church relation he was a member of the Baptist church, but he was a broad-gauge man in his sympathies and always catholic in spirit. Politically he was a Republican, and in 1860 was a delegate to the first Republican convention held in the State. He leaves a wife and four children to mourn his loss, one of whom, for many years, was a member of the First Congregational church of Portland.

The second to be noticed is Capt. Edward Chambréau. He, too, was an octogenarian, and came to Oregon in 1846. He was born in France, January 12, 1821, and came with his parents to America in 1825, settling in Canada at Montreal, where he was educated at the Sisters' School. At the age of sixteen his adventures began. Then, as a member of the Society of Patriots, he was arrested and imprisoned for complicity in the insurrection at Montreal. Many of his confederates were shot, but his youth and the successful intervention of the Catholic bishop saved his life. Then he began a roving career, going first with a circus, and later with a minstrel troupe. In 1846 he enlisted in the Mexican War, and saw much service. Late in 1847 he was in Oregon again, and early in 1848 was one of the party who assisted in rescuing the prisoners taken captive by the Indians at the Whitman massacre on the fateful 29th

and 30th days of November, 1847. In 1849 he went to California and spent considerable time in the mines. Returning to Oregon in 1852 he married at Forest Grove and settled down. But the Yakima Indian war of 1855-6 saw him in active duty again, performing most efficient service. At the close of this disturbance, which lasted eighteen months, he engaged in business of one kind and another, and among other things kept a saloon in this city for several years. It was while in this business that he became a convert to the Protestant faith. This was about 1872. He abandoned the business, which became hateful in his eyes, and turned his back upon his former associates, except as he found opportunity to persuade them to give up their sinful practices. His life thenceforth was that of a consistent Christian, and during his last hours he found great comfort in the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith"—and these words were used as the foundation of the remarks of his pastor, Chaplain Gilbert, of the Calvary Presbyterian church, at his funeral.

When the Indian war of 1878 occurred he was among the first to offer his services, and he was appointed interpreter and scout by Gen. O. O. Howard, and by his tact and skill in doing everything assigned him won the confidence and highest esteem of that noble man.

The first State Conference of Charities and Correction was held in this city during the past week, and occupied two evenings and one day. Dr. S. G. Smith, long identified with such work in Minnesota, made an address upon "The Problem." Other topics discussed were as follows: "Catholic Charities of Oregon," "Co-operation of Those Engaged in the Reformation of Juvenile Offenders," "Modern Care of Criminals," "Care of the Insane," "Work of Charity Organization in Portland," "What Shall be Done with Our Feeble-minded Children?" "Duty of the State to Its Dependent Children," "The Care of the Homeless, Neglected, Abused, Dependent and Delinquent Children of the State." Discussion followed each topic, and music, vocal and instrumental, was interspersed between the subjects, so that the Conference never flagged in interest a moment.

Permanent organization was effected by the election of the following officers: President, Rev. T. L. Eliot; First Vice-President, Rev. Stephen S. Wise; Second Vice-President, Mrs. L. W. Litton; Third Vice-President, Hon. George H. Williams; Secretary, W. T. Gardner; Treasurer, W. R. Walpole, all of this city; Executive Committee—Judge Stephen A. Lowell, Pendleton; Mrs. S. Lawler, Portland; John R. Scott, Salem.

Rev. Alexander Blackburn, D.D., pastor of the First Baptist church of this city, has been called to descend into the deep waters of affliction during the past week by the death of his wife—a most estimable lady. The end was not unexpected, as she had been ailing a year or more. While we know that she has entered into that rest prepared for all those who receive the heavenly vision and are obedient thereunto, yet our flesh is crucified in giving up our loved ones. Dr. Blackburn has won a large place in the hearts of the Christian people of this city, irrespective of denominational lines, and all sincerely sympathize with him in his great loss.

Portland, February 23, 1901.

Magazines.

The Century for March has, in "The Old Regime in the Southwest," an article recounting the reign of the revolver in Mexico. President Gilman makes an author-

itative statement concerning the Carnegie educational institution at Washington. In the field of popular science there is an authoritative record of Marconi's recent work.

The special features of the Review of Reviews for March are a character sketch of President Eliot of Harvard University; illustrated articles on "South American War Issues"; and "The Longest Power-Transmission in the World"; "The Need of Scientific Agriculture in the South," by the professor of agriculture in Booker Washington's Tuskegee Institute; "German-American Diplomatic and Commercial Relations Historically Considered," and "Practical Missions," by Edwin Munsell Bliss.

The Missionary Review of the world for March contains an article entitled "Happy Homes for 'Nobody's Children.'" It is by Thomas J. Barnardo, who for more than a third of a century has been rescuing little children from the slums of the cities of Great Britain. The Rev. Dr. Arthur J. Brown of the Presbyterian Board, who is now on a tour of the mission field, contributes a timely article on "Politics and Missions in Korea." Another valuable article is "Religious Forces in Mexico and Central America."

The March St. Nicholas comprises a most varied table of contents—a long story of a boy's military company under the command of a shrewd and humorous one-legged veteran of the Mexican War, short stories about the children of James II. of England, Oliver Wendell Holmes, top-spinning, life at a girls' boarding-school, a newspaper-beat by a "cub-reporter," and the usual brilliant filling in of verse, jingles, pictures and scraps of information. It has been well said that in no way can so little money buy so much education as in paying for a subscription to St. Nicholas.

A Many-sided Savior.

In commenting upon the words of Isaiah, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," the Rev. F. B. Meyer writes thus beautifully:

"No one metaphor can set forth all of Christ's beauty. Are you driven by the wind, 'tossed with tempest, and not confronted'? Hide in him. Get into him as the barque, strained and leaking, gets within the shelter of the harbor bar.

"Are you being blinded by the drift of the tempest as it drives the sleet of the northern gale or the dust of the southern sirocco into your face? Jesus will be a covert from it. Standing before you with his face to the pitiless blast, he will screen you.

"Are you in a dry place? Cease from the labor of hewing out your own cisterns, which soon get exhausted of the brackish water which they contain, and ask him to give you to drink of those living springs which are himself, and of which, if a man drink, he shall never thirst again.

"Are you in a weary land? Listen to him who bids the weary come to him for rest. He will give rest from the consciousness of unforgiven sin; rest from the inward strife; rest from conflict with men and things around you; rest from chafe and fret against the will of God. Fling yourself down at the feet of the Man who is a High Priest touched with the feeling of sorrow, acquainted with grief, strong, tender, true, combining in his glorious person every attribute that can make life blessed, and learn how he can be the 'shadow of a great rock.'"—Selected.

Victor Hugo.

The one-hundredth anniversary of the birth of Victor Hugo, France's greatest literary genius, was celebrated last week, February 26th. He had a remarkable career. He wrote odes, ballads, dramas and romance. In 1837 he was made an officer in the Legion of Honor. After the revolution of 1848 he became a member of the Legislative Assembly. He was banished from France by Louis Napoleon on account of his democratic ideas. Upon the fall of the French empire he came back to France and took an active part in the construction of the French Republic. He became disgusted and left for Belgium, but the Belgian government would not allow him to remain within its borders and he fled to England. His greatest work, "Les Miserables" was written in 1862. He was a vivid and *vervy* writer. There is a strange mixture of goodness and crime in some of his characters. Jean Valjean is a queer compound.

His opportunities for observing and judging of men were turned to good account. He committed his thoughts and feelings to writing while they were fresh and in this way left much material that will be valuable to the historian. For the most part he was too romantic to become a great historian. His feeling often became so aroused that his writings became turgid and almost reckless. He was so influenced by his feelings that one French writer calls him "the sublime child."

No one can ever forget the manner in which he impersonates conscience. How that conscience will follow the man through life and stand at last his accuser at the bar of eternity. Victor Hugo had three strong currents running in his veins. His father was an imperialist, General Hugo, under Napoleon; his mother was a royalist of the most pronounced type. These opposing sentiments were so strong that his parents could not live together. In sympathy he was a democrat. General Hugo, his father, hearing his tirade in favor of the Bourbons, said: "The *child* shares his mother's views; the man will have the opinions of his father." As years went by, slowly but surely he became an imperialist, and later a democrat. He was always an intense partisan, but always a more intense patriot. Tennyson said of him, "French of the French and lord of human tears." He loved the poor. He not only made France weep over them, but awakened the sympathy of the civilized world. On the occasion of his own magnificent funeral, in which all France honored him, his body, according to his own desire, was borne through the streets of Paris on the paupers' hearse.

Though Victor Hugo was a man of intense and tender feeling, he was a man of indomitable fortitude. "Have not I," he says, "been hated, defamed, sold, betrayed, reviled, hooted, jeered at, beset and spied upon? But what is all that to me? I disdain it. To learn to disdain is one of the most difficult and most necessary things in life. Disdain protects and crushes at the same time. It is a breastplate and a club."

Victor Hugo touched with unusual power the degradation of man by poverty, the ruin of womanhood by want, the dwarfing of childhood by physical and spiritual oppression. "The still, sad music of humanity" was his favorite note. The sorrow and suffering of the world touched him to the quick. His prevailing contention was based on an inverted moral principle. Society, not the individual, was to blame for the wrong and crime—"Society is more guilty toward these wretches than they are toward society." It was on this account that Victor Hugo sometimes seemed to be on the side of the criminal classes.

His religion in terms of faith would not be easily defined. In 1863 he handed to the head of state charities the following memorandum: "I give 50,000 francs to the poor. I wish to be carried to the cemetery in their hearse. I refuse the prayers of all churches; I ask for a prayer from all souls. I believe in God.—Victor Hugo." His was the religion of humanity. His was the Christ of humanity. He could not accept the Christian religion as presented by the Roman Catholic Church. Victor Hugo made a great impression on the literature of the nineteenth century.—Editorial in "California Christian Advocate."

God's Goodness.

God knows me better than I know myself. He knows my weakness—what I can do and what I cannot do. So I desire to be led, to follow him, and I am quite sure that he will thus enable me to do a great deal more in ways which seem to me almost a waste in life advancing his cause, than I could in any other way; I am sure of that. Intellectually I am weak; in scholarship nothing; in a thousand things, a baby.

He knows this, and so he has led me, and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art thou, O God! O my Father, keep me humble! Help me to have respect to my fellow-men, to recognize these gifts as from thee.

Deliver me from the diabolical sins of malice, enmity, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer! Grant me the wondrous joy of humiliation, which is seeing thee as all in all.—Norman McLeod's Diary.

Oh, for the Honesty of the Old Days!

"Put that back!" exclaimed President John Quincy Adams, when his son took a sheet of paper from a pigeonhole to write a letter. "That belongs to the Government. Here is my own stationery, at the other end of the desk. I always use it for letters on private business."

This conscientiousness in regard to what many would consider a mere trifle may appear excessive. But the dividing line between vice and virtue is so fine that the boundary is often unconsciously crossed, and it is just as dangerous for a young person to dally with conscience as it is for a child to toy with a dagger, or to play with fire. He who is honest in small things can always be trusted in great.

There is truth not to be ignored in the old-fashioned rhyme:

"It is a sin to steal a pin,
Much more to steal a greater thing."

No matter how little value the thing we appropriate from another may possess, the fact that it does not belong to us should make it sacred.—October "Success."

My Soul Says "Onward."

Onward, ever onward and upward. Though dangers surround, through trials, through temptations, through wildernesses, and through desert places, onward is my way. Onward and upward, though the way is rough, and the thorns pierce, and the stones bruise, and the skies lose brightness, and the earth lose freshness, and though companions fall, and every face lose friendliness, onward, still onward is the call.—Zanza.

Our Boys and Girls.

Keep a-Goin'.

If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
'Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook and keep a-tryin',
Keep a-goin'!

When the weather kills your crop,
Keep a-goin'!
When you tumble from the top,
Keep a-goin'!
S'pose you're ort o' every dime?
Gettin' broke ain't any crime;
Tell the world you're feelin' prime!
Keep a-goin'!

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!
See the wild birds on the wing!
When you feel like singin'—sing!
Keep a-goin'!

—Atlanta Constitution.

Charlie's Indecision.

Charlie was in a state of uncertainty. He wanted a ball, and he had no money except what was in his mite-box. He was now trying to decide whether to borrow or to wait, and he shoved his hands deep down into his pockets and looked very intently at the box. Of course, he could not wait; that was out of the question; so all there was to do was to bring himself into a state of mind to borrow. It would only be five cents, and he could pay it back the next week when he would have his regular monthly allowance of twenty cents; and, of course, the box was really his until he gave it into the Sunday-school. But still his hands remained in his pockets, and still the wrinkles of uncertainty remained on his forehead.

At length he turned abruptly and went outside. He could think best when lying at full length under the apple-trees. But he soon found that even his favorite position failed to bring what he wanted. Birds sang merrily above his head, and insects chirped and hummed and buzzed in the grass around him. Bees were industriously gathering honey from clover blossoms a few feet away, and he idly watched them as they flew back and forth between the blossoms and their hives. He knew that they had an abundance of honeycomb stored away in their hives, and yet here they were working as industriously as though they had nothing ahead. Then his gaze wandered down the slope to a small heap of stones beside a path, and he flushed impatiently. His father had told him several weeks before to carry them away, and had promised him five cents for doing the job. Oh, well, he would do it before long; it would only take a few minutes, anyway.

A little girl came up the path and paused near him, inquiringly. She was poorly dressed, but had a bright, intelligent face. He recognized her as the daughter of the woman who did their washing.

"Is your papa at home, Charlie?" she asked.

Charlie sprang to his feet.

"No, he's gone down to the store with a crate of strawberries," he answered. "Can I do anything for you?"

"Here's twenty cents for the setting of eggs mamma bought," she replied. "You might let your papa have it."

Charlie took the money.

"I heard papa say he could spare your mother that other setting that she wanted," he said. "Shall I get them?"

"N-no, not just now. Mamma says she may want them next week. She—hasn't got the change right now."

"Oh, that don't matter," Charlie hastened to assure her; "she can pay any time she gets ready."

But the little girl drew back.

"Mamma never gets trusted, she said quickly. "She had the money for the eggs the other day, but your papa was in too much hurry to make the change. Mamma thinks people ought not to borrow or get in debt unless they are really obliged to."

Charlie flushed a little self-consciously. But as the flush left his face, the indecision left it also. After the little girl's departure, he went sturdily to work to clear away the stone heap. Then he weeded the onions and hoed around his lettuce plants. When he could not think of anything else that he had neglected, he went into the house.

"Here are twenty cents that Nelly Jones brought for the eggs, mamma," he said, as he placed the money on the table beside her.

"Very well, I will tell papa." Then she looked at him approvingly. "I see you have been clearing away the stones, Charlie. Didn't papa promise you five cents for the job?"

"Yes, mamma."

"Well, here it is. I think you have earned it." And then she wondered at the odd expression which came to his face, and at the promptness with which he bounded down the steps and along the path that led toward the store.—Frank H. Sweet, in "Western Christian Advocate."

The Little Loaf.

In the time of the famine a rich man permitted the poorest children of the city to come to his house, and said to them: "There stands a crate full of bread. Each of you take a loaf from it, and you may come every day until God sends better times."

The children at once surrounded the basket, striving and quarreling over the bread, because each desired to obtain the finest; and they finally went off without a word of thanks.

Only Franziska, a clean but poorly-clad little girl, remained standing at a distance, then took the smallest of the loaves left in the basket, kissed her hand gratefully to the man, and went quietly and becomingly home.

On the next day the children were equally ill-mannered, and Franziska this time had a loaf which was scarcely half as large as the others; but when she reached home and her mother broke the bread there fell out quite a number of new silver pieces. The mother was frightened, and said: "Take the money at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the benvolent man said to her: "No, no; it was not an accident. I had the silver baked in the smallest loaf in order to reward thee, thou good child. Ever remain as peace-loving and satisfied. Reformed Messenger.

Advertising other people's faults is a kind of advertising that does not pay.

Home Circle.

The Life Below Its Best.

I sometimes wonder if we think, or care,
How courage fails the hearts we hold most dear,
How they their burdens less serenely bear
Because we live our lives too meanly here?

They have such noble thoughts of us; and we,
Alas! pursue our ways of weak content
With trivial things, nor ever seem to see,
As they, the grander, finer thing God meant.

What subtle heartaches steal their joy away,
And cloud the hopes that make men brave to do,
Just through that disappointed love, that may
Not take fresh heart o'er best of me and you!

Ah! not alone our own poor lives we cheat
Of higher things, of what we might have been,
But with indifference we clog the feet
Of those who else might peaks still higher win.

Think, selfish one, of this, when ease entreats,
Or pleasure, to a life of common dress—
How every yearning human heart that beats
For you shares somewhat of your great loss.
—James Buckham.

The Queen and the Methodists.

An interesting story that I heard shows the Queen to have been free from narrow sectarian bigotry. The story came to me from the pastor of the young lady who plays a prominent part in the narrative.

At the close of an address, as the audience was retiring, the minister of the church said to me:

"Do you see that fine-looking young woman passing down that aisle?"

"Yes."

"I have called your attention to her, as I have a very interesting story to tell you about her when we return home."

As near as I can recall his words later, they were as follows:

"That young lady's name is Mary —. She has been a trusted servant in the Queen's household for ten years. Some time ago, with the change of government, there came to wait upon the Queen some new ladies as officials in her majesty's household. One of these, a Duchess, was a somewhat over-zealous churchwoman, and she determined that none but members of the Episcopal Church should remain in her majesty's employ. One day, as the Queen was passing down a corridor in her palace, she suddenly came upon Mary. Seeing that something was wrong with the girl, the Queen said in a kindly way:

"You have been weeping. What is the matter?"

Mary tried to recover her composure, and endeavored to evade the question. But the Queen, accustomed to have her questions answered, repeated the question, and added:

"If I can help you in your sorrow, you know I will gladly do so."

"Mary had not been ten years in the service of such a mistress without knowing her, and so she candidly told her that the Duchess had given her notice to quit her majesty's service at the end of the month.

"And why, pray, have you been ordered to leave my service?" asked her majesty.

"Mary looked up and quietly said:

"It is because I belong to the Methodist Church."

"Requesting Mary to accompany her, her majesty at once returned to her private library. Then she summoned one of her pages, and sent him with a quick re-

15 Minutes

sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

quest for the immediate presence of the Duchess. As she entered, the Queen, turning to her, asked her reason for wishing to turn away one who served her mistress well.

"The Duchess suddenly found herself in a very awkward position, and tried to stammer out something about the Queen's being the head of the Established Church, and that all in her majesty's service ought to belong to it. The Queen, thoroughly aroused, replied that as Queen of the British Empire, with its various churches, each striving to do its work, it was too late in the century for any persecution, or even dismissal from her service, of any of her faithful servants because they belonged to some other branch of the Christian Church than the Church of England. Then she requested the Duchess to cancel any other dismissals she might have made. As the Duchess left her presence the Queen turned to Mary, and kindly inquired about the Church, and drew from her the fact that the principal cause of her tears was the fact that the Duchess had forbidden her to leave the Castle that Wednesday, which for years had been her day off from service, and then she had been in the habit of attending her weekly class-meeting. She was specially grieved at the command for that day, as she and the others of her class had arranged to present a gift of remembrance to their leader.

"What is a Methodist class-meeting?" asked the Queen.

"Mary told her that it was a simple religious service where a few persons met to sing and pray, and by mutual words of encouragement help one another to be better Christians. To all this, and more, did the good Queen listen, and then, speaking kindly to the maid, said:

"Would that more of my servants attended such religious services! And now, Mary, what can I do for you to compensate you for the pain and annoyance to which you have been subjected?"

"The noble girl replied that she wanted nothing for herself, as she was happy in the assurance that she was to remain in the service she loved. But later, in a delicate way, she let her majesty know that there were some improvements being made in their chapel, involving considerable expense, and any help would be much appreciated. A handsome subscription was at once forthcoming, and faithful Mary retained her happy home in the palace of good Queen Victoria, with the privilege of going to her own church service."—Selected.



When a woman gives up it is because she has gone to the utmost limit of strength and endurance. It is a marvel how women will stagger on under the daily household burdens when the whole body is racked with pain.

For the nervous, run-down condition which so many women experience, as a result of overstrain in household cares, there is no medicine can equal Dr. Pierce's Golden Medical Discovery. It strengthens the weak stomach by curing diseases of the organs of digestion and nutrition. It purifies the blood of poisons which cause rheumatism and other painful diseases. It nourishes the nerves, and builds up the body with sound, healthy flesh.

There is no alcohol in "Golden Medical Discovery" and it is entirely free from opium, cocaine and all other narcotics.

Accept no substitute for the "Discovery." There is nothing "just as good" for weakness, nervousness and debility.

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Many Christians are like the Leaning Tower of Pisa—as far gone from uprightness as it is possible to go without toppling over. The world is much more likely to pull over the Campanile at Pisa than the Campanile to lift the world.—Sunday School Times.

No man is so weak you can afford to oppress him.

A LITTLE BOOK.

I have heard of a certain divine that he used always to carry with him a little book. This tiny volume had only three leaves in it; and, truth to tell, it contained not a single word. The first was a leaf of black paper, black as jet; the next was a leaf of red—scarlet; and the last was a leaf of white, without a spot. Day by day he would look upon this singular book, and at last he told the secret of what it meant. He said: "Here is the black leaf—that is my sin, and the wrath of God which my sin deserves. I look and look, and think it is not half black enough to represent my guilt, though it is as black as can be. The red leaf reminds me of the atoning sacrifice, and the precious blood; and I delight to look at it, and weep, and look again. The white leaf represents my soul as it is washed in Jesus' blood, and made white as snow."—C. H. Spurgeon.

THE FOOT-PATH TO PEACE.

There is so much envy and covetousness and sordid ambition in the world that the following by Henry Van Dyke should be carefully pondered:

"To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars.

"To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice.

"To be governed by your admirations rather than by disgusts.

"To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners..

"To think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit, in God's out-of-doors.

"These are the little guide-posts on the footpath to peace."

It is better to provoke thought than applause, to inspire than to please. One teacher wins praise for himself by his skill; another so stirs hearts that he himself is almost forgotten, because his hearers are thinking upon his words. The real leaders of men usually come in for small share of flattery or approval. Most of them, indeed, have had hatred for their daily portion. If the cheers of men are our desire, we may be sure we shall not be real winners in life's race.

CORRESPONDENCE DESIRED.

Correspondence is desired with Christian people who would like to know about a new town, just starting, in Humboldt county, called Fieldbrook; and the surrounding country, which is destined to become one of the richest dairying sections in our State. Address, Wm. Gordon, Eureka, Calif.

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CULLINGS.

The fear of the Lord takes away the fear of man.

Clear spiritual vision is in some sense a growth.

We can only use that which we are willing to lose.

If you would see anything, borrow the eyes and inspiration of those who know where and how to look.

Is it a fact that many of us are blind, not only to the heavenly angels, but also to the earthly angels about us? Lord, open our eyes.

It is my habit—I hope I may say, my nature—to believe the best of people, rather than the worst.—George William Curtis.

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I sometimes go musing along the street to see how few people there are whose faces look as though any joy had come down and sung in their souls. I can see lines of thought, and of care, and of fear, money lines, shrewd, grasping lines—but how few happy lines! The rarest feeling that ever lights the human face is the contentment of a loving soul.—Selected.

Doing a little good is better than doing no good. But doing good as we have opportunity is even better than doing a little good, for every one of us has opportunity of doing good in more than one way, and usually to more than one person, every day of our lives. Therefore let us do good as we have opportunity, and let us watch for opportunities. Our power to find opportunities, and to meet them, will grow with its exercise. All of us can do a great deal of good.

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